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OLD SERIES
VOLUME LVI

The Baptist Record

"THY KINGDOM COME"

NEW SERIES
VOLUME XXXVI No. 23

Baptists Near and Far

Mrs. Wade B. Bostick for 31 years a missionary in China died a month ago after four years of illness. She was from Raleigh, N. C.

This is the last issue of the Baptist Record we will mail out to those who have date of May 1934 on the paper. Look at date on your paper and send in your renewal.

Dr. R. W. Weaver succeeds Dr. S. J. Porter as pastor of First Church, Washington, D. C., the latter resigning on account of ill health.

Record time was made in the delivery of commencement sermons Sunday at the University of Mississippi if the reporter's watch was right. It is said that Dr. B. D. Gray's sermon took "approximately ten minutes," and the whole service required only forty-five minutes.

We are glad to have the address in its entirety made by Dr. E. K. Cox at the Southern Baptist Convention, on "Can We Have a Spiritual Revival in the Twentieth Century?" And we shall be glad to give it to our readers next week. It is a much needed address and gave satisfaction to the messengers at Fort Worth.

You will find in this issue an important announcement by Dr. Fr. Tripp about the 100,000 club. This is a matter our people are deeply interested in, and we hope they will continue their cooperation till the work is done. If you haven't yet gotten into this fellowship of service, join the rest of us now.

The Religious Herald says that in Richmond, Va., where liquor is sold by state dispensaries, "One of the most respectable of our long established firms makes public statement that his business has already suffered by reason of the fact that his women shoppers, sooner than have to pass through the loafers and others around the State liquor stores, have taken their custom to other establishments of like sort, where they may be free from this nuisance."

Brother Pastor, a revival meeting ought to make all people more interested in the Lord's work and desirous of fitting themselves better for it. This twofold result can be attained by getting them to take and read The Baptist Record. Will you see to it that at this impressionable time a personal canvass is made of the membership to secure subscriptions to the paper. Nothing could be done that will better conserve all the values of a revival. The season is on. Help us to help the people and every good cause.

Miss Minnie Landrum who has been several years a missionary in Brazil landed in New Orleans last Thursday, and was met there by relatives and reached her home in Clinton on Saturday. She is one of the best of our missionaries and has led the state organization of the W. M. U. in her field for the past five years. She will spend a short while with her father and mother and other members of the family and sail from New York the last of July to attend the meeting of the Baptist World Alliance in Berlin in August. This trip is given her by a lady in Oklahoma who contributes the amount for her support as a missionary through the Foreign Mission Board.

JACKSON, MISS., June 7, 1934

SCHEDULE FOR STATE-WIDE EVANGELISTIC CONFERENCE

Clinton, Miss., June 11-15

Under General Direction of Dr. J. E. Byrd

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Monday, June 11

Morning

10:30—Devotional.

11:00—Message, Dr. M. E. Dodd.

Afternoon

2:00—Bible Hour and Open Conference, led by

Dr. M. O. Patterson.

Evening

7:30—Purpose and Plan—Dr. R. B. Gunter.

8:15—Sermon, Dr. J. B. Lawrence.

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Tuesday, June 12

Morning

9:00—Devotional.

9:20—Personal Evangelism, J. E. Byrd.

10:00—Denominational Emphasis, Dr. R. B.

Gunter.

10:45—Recreation.

11:15—Sermon.

Afternoon

2:00—Bible Hour and Open Conference, led by

Dr. M. O. Patterson.

Evening

7:30—Song and Devotional.

7:45—Address, Dr. D. M. Nelson.

8:15—Sermon, Dr. H. C. Bass.

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Wednesday, June 13

Morning

9:00—Devotional.

9:20—Personal Evangelism, J. E. Byrd.

10:00—Message, Dr. P. I. Lipsey.

10:45—Recreation.

11:15—Sermon.

Afternoon

2:00—Bible Hour and Open Conference, led by

Dr. M. O. Patterson.

Evening

7:30—Song and Devotional.

7:45—Address, Dr. D. M. Nelson.

8:15—Sermon.

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Thursday, June 14

Morning

9:00—Devotional.

9:20—Personal Evangelism, J. E. Byrd.

10:00—Special Message.

10:45—Recreation.

11:15—Sermon, Rev. L. B. Golden.

Afternoon

2:00—Bible Hour and Open Conference, led by

Dr. M. O. Patterson.

Evening

7:30—Devotional.

7:45—Address, Dr. D. M. Nelson.

8:15—Sermon.

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Friday, June 15

Morning

9:00—Devotional.

9:20—Personal Evangelism, J. E. Byrd.

10:00—Special Message.

10:45—Recreation.

11:15—Sermon.

Afternoon

2:00—Bible Hour and Open Conference, led by

by Dr. M. O. Patterson.

Final Adjournment.

The Mississippi College authorities have very kindly consented to furnish room and three meals per day for the small sum of 50c per day for each person who attends. Guests will be required to furnish their own bed linens and towels. Make your plans, Baptist leaders, to be in attendance on this far-reaching conference.

J. S. Riser, Jr.,
A. T. Cinnamon,
A. F. Crittenton,
Committee.

—BR—

The May 30 issue of the Biblical Recorder gave worthy space and treatment to the Centennial of Wake Forest College. From this great school have gone forth leaders in Christian service for several generations.

Come early to the Statewide Evangelistic Conference at Clinton beginning Monday. Dr. M. E. Dodd will speak only on Monday. Dr. Lawrence is scheduled to speak on Monday and Tuesday. Dr. M. O. Patterson will have charge of the Bible Hour every afternoon. Dr. J. E. Byrd will discuss personal work. Dr. Nelson will represent the laymen on the program. See the full program in another column.

Those who attended the Convention in Fort Worth are unanimous in giving credit to Dr. L. R. Scarborough, General Chairman, for the smoothness with which the business of caring for the people and arrangement for meetings went on. He is a great executive, administrator, preacher, evangelist, campaigner, Christian. May the Lord prolong his useful life and bless the institution over which he presides.

Sunday night, May 20, brought to a close a good meeting, and left revival fruits at the Fayette Baptist church. The meeting ran for 8 days, and the preaching was done by D. A. (Scotchie) McCall of the Griffith Memorial Church in Jackson. His forceful, spirit empowered messages convicted, inspired and built up the church. The people came in large numbers and overflowed the house more than once. On the closing night of the meeting, people turned away for want of seating space. The visible results were five additions to the church, three by letter, and two by baptism.—L. E. McGowen, Pastor.

Sometime ago in writing on our facing first century conditions we called attention to the conflict in loyalty to the state and loyalty to conscience or religious teaching and conviction. An illustration of this conflict is seen now in Virginia where the question is being discussed as to whether a church should discipline a member who sells liquor in a state dispensary. Gov. Pollard is against such discipline, but about everybody else seems to believe that the church is not subservient to the state in this matter. And this brings to mind an experience in the first pastorate of this writer. A couple applied for membership in the church one of whom had a wife from whom he was divorced without scriptural ground, but on grounds which the state allowed. The pastor refused to baptize such people. A deacon argued that the divorce was granted by the state and that what was legal was binding in the church. But they were not baptized.

Sparks and Splinters

President D. M. Nelson received a letter a few days ago from some one in Texas, whose grandfather was graduated from Mississippi College one hundred years ago. That was 16 years before it became a Baptist college.

At the recent meeting of the Board of Trustees of Mississippi College, Dr. J. W. Mayfield was made president of the Board. A deserved honor, and a wise choice since former President O. B. Taylor is out of the state for an indefinite period.

Dr. W. T. Lowrey was called to Blue Mountain last week to conduct the funeral services for Mrs. McAllister who died in Denver, Colorado. She was a Miss Palmer who registered as a student at Blue Mountain College the first day of the first session. She and her husband were both natives of Tippah County but had lived several years in Denver. The burial was in the family plot of the cemetery at Academy Church.

As long as the president of a utility company gets \$75,000 a year salary and the people who were solicited to lend money to the concern in the form of preferred stock get no interest on their money there is something queer in Columbia. The cosmos still needs to be Christianized which permits or participates in a system that gathers the nickles from the masses to make millionaires out of a few people. You may plaster the pirates of industry down with academic degrees but there is something dead in Denmark.

The Trustees of Mississippi College last week conferred on Mr. J. E. Byrd the honorary degree of Doctor of Divinity. This is the second time the college has given this degree to a layman. Dr. Byrd has been teaching the Bible through the Sunday school for more than thirty years, and this honor is a just recognition of his excellent work among Mississippi Baptists. He is a trustee of the Woman's College, also of the state colleges, is chairman of the United Drys of Mississippi, works as hard as anybody and does the work well. The other layman to receive this degree was L. P. Leavell of Oxford who also spent many years in the service of the Sunday School Board.

Some religio-psychological therapist ought to write an article for one of our young people's magazines on "Dementia Precox," or "sump'n" to quote a well known radio star. Or maybe some psycho-analyst could write a book on it. A paragraph of caution may be endured here on this subject. Within the past 25 years our young people have been forced to the front in religion as in every thing else. Hot house methods have been employed to hasten their development and they have been given large place in the work of the world and the churches. Overstimulation of mind and spirit has produced a big self-conscious youth with great possibilities of good and evil. That there is good in much of it is evident. The evil may not be so evident, but it is just as real. Young people are meeting in great assemblies and conferences. Young people's organizations have multiplied and grown rapidly in size. Young people's literature has become a great department in publishing plants. Our babies with lispiny lips are put on programs and platforms to entertain or instruct the congregation. The congregation will not suffer so much as the children. The injury to mind may be serious and permanent. Our pleasure at their rapid development may turn to grief when the mind or spirit cracks. Suicide among young people may come from unnatural development. And the crime of murder by two youths who had been star students at the University of Chicago is still remembered. And the lawyer said it was "dementia-precox." Precociousness is attended with danger in schools, and it may be equally unhealthful in the church. Let us be careful that our pride in our youth should not give place to pain.

A great university recently conferred on Mr. Harvey Couch, a great financial magnate, the honorary degree of LL.D. In some places this might be interpreted as pounds and pence.

The medals for excellence in declamation at Mississippi College were awarded as follows: Freshman medal to Lester Franklin, Jr., of Jackson; Sophomore medal to A. G. Seale; and Junior medal to L. T. Fagan.

Honors came to these at the close of the session of Mississippi College: The \$10.00 gold piece to Wm. Neal Clayton for the best scholarship record for four years. This was from Dr. Hillman Brough. Two young men from West Point, D. J. VanLandingham and Jas. L. Fuller, tied for best record in Biology.

Union University of Jackson, Tenn., conferred the degree of Doctor of Divinity on Rev. Fleetwood Ball of Lexington, Tenn., on C. L. Bowden, O. O. Green, E. P. Baker, W. Q. Maer and R. N. Owen. The degree of LL.D. was conferred on R. G. Lee, R. J. Bateman, J. F. Hill and W. F. Powell.

Geneva again comes to the front page with the assembling of the disarmament conference. Russia again proposes the complete abolition of armed forces. And the U. S. A. proposes control of the making of munitions. Peaceful proposals seem to be much like leaves in a summer whirlwind, in the present state of mind among the nations.

The Southwest Mississippi Pastors' Conference at McComb June 18 will discuss C. H. Spurgeon, his childhood, his conversion and call, his pastorate, his contemporaries, his prayer life, the preacher, secret of power, the builder, his denomination. The speakers are H. C. Clark, E. I. Farr, Mark Lowry, P. S. Rogers, J. B. Herndon, E. K. Cox, W. R. Cooper, S. G. Pope and T. W. Talkington. Devotionals by W. I. Allen and D. O. Horne.

G. C. Hodge preached the commencement sermon for Long Beach High School Sunday night, May 27th. He and Mrs. Hodge were graduated from this school just 20 years ago. For this service all the churches dismissed their services and a large congregation assembled to hear brother Hodge. At the close of the service there was an informal meeting of the class of 1914 and others who were in school with them.

The Christian Century of Chicago thus interprets the dry local option vote in several Chicago suburbs: that the rich suburbanites do not wish their territory to be messed up by liquor sellers, but prefer that the poor districts of the city should smell of the saloon and all its odorous garbage; that having voted for the return of legal liquor they now wish it to be kept away from their front doors.

June 11-15 is the date for the Statewide Evangelistic Conference at Clinton. It ought to be made a period of thorough spiritual preparation. May the Lord fit us all for the largest usefulness in the approaching revival season. The Clinton people are looking for a representative attendance from all over the state. The visitors will have fine opportunity for spiritual fellowship, as they will be taken care of in the dormitory and dining hall of Mississippi College. The charge is only fifty cents a day.

The alumni banquet at Mississippi College this year became a luncheon in conformity with democratic tendencies. It was held in the Dining Hall at 12:30 noon. There were present about ninety members of the graduating class of this year with their friends and former students to perhaps twice that number. Mr. J. E. Byrd was toastmaster introducing Mr. J. G. Chastain, Jr., who spoke for the school men of the state; Mr. E. C. Williams who spoke for the religious workers; Mrs. Gray who had a good word, as manager of the dining hall, for the graduating class; Mr. Edward Byrd who spoke for the class of '34; and President D. M. Nelson who gave three causes which inspire loyalty to the college. The commencement exercises came late Tuesday afternoon, and we shall be glad to have a word about this next week as it came too late for this week.

A senile old sensualist up in Tennessee has returned from the bathing beaches in Florida and proposes to establish a nudist colony.

Dr. Robt. E. Crump becomes president of Jonesboro (Ark.) Baptist College. He is an alumnus of Ouachita and L. S. U. with degrees from several universities.

T. W. Gayer for nine years pastor at Pineville, La., has resigned the pastorate there to accept a call to Uvalde, Texas. He was some years ago pastor at Aberdeen, Miss.

Prof. David E. Guyton of Blue Mountain College is probably the only blind man ever initiated into a Greek letter college fraternity. He is a Phi Delta Theta.

Rev. J. R. Reedy has begun his work as pastor at Lumberton with indication of the Lord's direction and favor. He comes to us from the Baptist Bible Institute in New Orleans, where he and his wife have been in training. His former home was in Aberdeen.

Friends learned with deep regret of the automobile accident Monday of last week which resulted in serious injury to Rev. S. V. Gullet of Blue Mountain and to his son W. R. of Memphis. Mr. W. F. Merritt of Ripley was killed. The Gulletts are in the Baptist Hospital in Memphis.

All over the United States the priests in every Catholic parish are asking their members to sign a pledge to stay away from all moving picture shows which offend decency and Christian morality. And they are apt to succeed. Now let us hope that members of Protestant churches will join the movement.

We were mistaken in saying last week that the president of the Mississippi Baptist Convention was by resolution made a member of the Convention Board. When our attention was called to it we looked it up in the 1932 minutes and find that he is invited to attend the meetings of the Convention Board and the Southern Baptist Convention at the expense of the Convention, to be paid by the Convention Board.

Louisiana Baptists are seeking to work out a plan with their State University at Baton Rouge by which religious instruction may be given those desiring it. A committee from the Baptist Board in Louisiana has approved the plan and it will be presented to their State Convention for final decision. It provides that the University provide room and physical facilities for the work. The Baptists furnish and pay the teacher who must be approved by the president of the University. Credits for this work will be given students. Privilege to withdraw is provided if the plan is not satisfactory.

Messengers from the churches have seen fit to establish two groups of agencies through which to fulfill their mission. These agencies head up in the respective State Conventions and in the Southern Baptist Convention. And since these two, namely the Southern Baptist Convention and the respective State Conventions, are equal in authority, privilege and opportunity, and since the support for their respective causes must come from the same source it is quite desirable and even necessary for them to enter into some sort of working agreement. Therefore, considerable effort has been made during the past year by the present administration to secure such working agreements. We have gone about this task upon the assumption that the Southern Baptist Convention and the respective State Conventions as such, have no funds of their own to give to any cause. They are only the administrators of the funds which are put into their hands by churches and individuals. Therefore, neither has any right or authority over funds belonging to the other. In the matter of securing support for their respective enterprises the two Conventions are very much in the position of two children in the same family looking to the same source for their support. It is, therefore, necessary that they should cultivate the spirit of brotherliness, of understanding and of cooperation. These we have tried to foster and promote in every possible way during the past year.—M. E. Dodd.

Thursday, June 7, 1934

The Southern Baptist Convention, Home Missions, and the Future

J. B. LAWRENCE, Executive Secretary-Treasurer, Home Mission Board

The Southern Baptist Convention at Ft. Worth was a missionary convention. It was a common expression of the messengers: "This is like it used to be in the days of Willingham and Gray when they were at their best." And why shouldn't the Convention be missionary? That is what our spiritual fathers intended when they, in Augusta, Georgia, on May 5, 1845, organized "a plan for eliciting, combining, and directing the energies of the denomination for the propagation of the Gospel." Through all the years past the Convention has been great as it has been missionary, and in the future if it would be great it must be missionary.

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THE SPIRIT WAS FINE ALL THE WAY THROUGH

I attended my first Convention in 1900 and I shall never forget how my soul was lifted up and made to throb with hope and faith and love as I listened to the great addresses. Since then I have attended many Conventions when there seemed to be a harsh and grating note of discord throughout the sessions that tended to break down and destroy faith and hope and love. But in this Convention the note of the far-back years was in evidence again. There were no discordant notes. The outlook of every session was onward and upward. The speeches fairly bristled with terse sentences reviving the faith of the fathers. The keynote throughout the entire meeting was "Southern Baptists are on the way out." We came away with a shout of triumph in our souls.

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THREE GREAT AND INSPIRING SESSIONS

All the sessions of the Convention were good, many of them were great, but three stand out as peaks above a high plateau in a majestic mountain range. These three sessions were: the Home Mission period Wednesday evening; the session on A Revival of Spiritual Giving including the Hundred Thousand Club and closing with Dr. Truett's great address on Spurgeon, Friday morning; and the Foreign Mission period Friday night. These sessions of the Convention were great in attendance, great in spiritual and inspirational power, and great in the subject matter presented to the Convention. Those present shall never forget those hours. One man said, "Those present at this Convention can never be the same again after listening to the Home and Foreign Mission programs. We have been made to realize anew that our main task is that of evangelizing the world both at home and abroad. These programs show that we have not forgotten, and those of us who heard and saw shall see to it that we do not forget."

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THE HELP OF THE EDITORS GREATLY APPRECIATED

Sometimes we forget to speak the words of appreciation that are in our hearts and thereby fail to give recognition to those whom we dearly prize as co-laborers in the Master's work. If we have been at fault in acknowledging the value of our denominational papers we sincerely beg the forgiveness of our editors.

Listen to a paragraph from our report to the Convention: "Our denominational papers have greatly helped in our publicity work this past year by giving, at a nominal rate, one page a month for 'News and Truths About our Home Mission Work.' The value of this service cannot be estimated. We sincerely thank the editors for their helpful cooperation. We also call attention to Home and Foreign Fields, the official mission journal of Southern Baptists. In every way this journal is worthy of support. Every Baptist home in our entire Southern Zion should have the state paper and Home and Foreign Fields. We believe that no better missionary service could be rendered by any church than to put the state paper in its budget and we strongly urge our churches to make the circulation of our papers and mis-

sion journal in their membership a part of their enlistment task."

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THE HUNDRED THOUSAND CLUB

One of the great hours of the Convention was the presentation of the Hundred thousand Club by Dr. Frank Tripp. Dr. Tripp presented the Club movement in a sane, sensible, inspiring way. Those who heard him had every reason to be convinced that this movement is a real and workable way to pay the debts without disturbing the Cooperative Program. His argument was clear and conclusive. His illustrations were illuminating and convincing. His appeal was inspiring and soul-moving. The demonstration following his appeal was one of the most general and prolonged periods of applause that we have ever heard in the Southern Baptist Convention. Hundreds of people arose, indicating their determination to join the Club and end the debts. The Convention was great in its emphasis upon the need for paying our debts.

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THE HOME BOARD HAS CAUSE TO REJOICE

The outlook for the Home Mission Board is brighter now than it has been since 1928. This is not because we have received more money, but it is because of the confidence which the brethren throughout the territory of the Convention evidence in the Board, and because of the belief registered everywhere by our people that the Board is still doing and will continue to do a necessary and valuable mission work.

There is not a year since 1928 that the Board has not lived within its income and paid something on the principal of its debts. During this time over \$700,000 has been paid on the principal of the debts and the mission work, that part of the work that has to do directly and specifically with the making and baptizing of disciples, has been maintained and, in fact, increased.

The Board this year, through the magnificent offering of the women in the March Week of Prayer, will put thirty-two new missionaries in the field. It is now in the process of adjusting its debts so that it can go on with its mission program and pay its debts as it gets the money. The overhead operating expenses for the last Convention year was only \$10,063.49. The many expressions of appreciation by the messengers at the Convention for the way the affairs of the Board are being handled were indeed heartening. We take courage and press on.

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WHAT OF THE FUTURE?

Surely our progress has only momentarily been rolled back upon itself. There is such a thing as a strategic retreat. Thousands of times the Kingdom of Christ has seemed to fall back. When the blood of the Scotch covenanters gave a deeper die to the Heathers of the highlands; when the Vandois of France chose extermination rather than make an un-Christian surrender; when on St. Bartholomew's day mounted assassins rode through the streets of Paris crying, "Kill! Death to the Huguenots!"; when Lady Jane Gray's head rolled from the executioner's block; when Calvin was imprisoned in the castle; when John Bunyan lay rotting in Bedford jail, saying, "If God be with me, I will stay here until the moss grows out on my eye brows rather than give up my faith"; these days of retreat were the days of victory.

The Plymouth fathers fell back from the other side of the sea to Plymouth Rock, but now a strong nation is marshalling a continent for the evangelization of the world. The cause of Christ falling back from Piedmont, falling back from St. Dennis, falling back from Wurtenburg Castle, falling back from the Brussels marketplace, yet all the time triumphing. So has it ever been, falling back yet ever advancing. So shall it ever be.

Let Southern Baptists push on until the old Wesleyan hymn shall prove true:

"The Lion of Judah shall break the chain
And give us the victory again and again."

BR

CHARLES HADDON SPURGEON'S
HUNDRETH BIRTHDAY
J. C. Armstrong, Librarian
William Jewell College

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The Spurgeon ancestors were among the Protestants of Holland who were driven out of that country by the Duke of Alva. King Phillip Second of Spain decreed that all dissenters should be fined, persecuted, or killed. The Spurgeons took refuge in England. John Spurgeon lived at Stambourne, where he was pastor of a Congregational chapel for fifty years. His son, the father of Charles, named James, lived at Kelvedon, where the son was born June 19, 1834. His father also was a Congressional preacher.

The lad grew up to his sixth year of age in the home of his grandfather where he received the best of care. He read the Bible at family worship, and displayed remarkable hunger for learning. He attended school for several years in Colchester, one year in a church of England school at Maidstone, one or two years at Newmarket, and two years in a private school at Cambridge. It has been charged that he was without education. There is no question but that he was fitted to enter Cambridge University, but dissenters were not allowed there, and thus his formal education was ended. But his writings, his sermons, and his wonderful library of Greek, Latin, Hebrew, and other tongues contradict that charge.

He was converted while he lived in Colchester, but did not unite with Baptists until two years later when he was baptized. He had never witnessed an immersion, and walked six miles alone to obey that command. His conviction as to his duty to God outweighed the regard he had for his parents.

Soon after he went to Cambridge as assistant teacher, he began to take active interest in all forms of Sunday school activities. He was so efficient that he was soon put into a pulpit. He walked five miles out to Waterbeach where he began his public career. His service attracted wide attention. His name went abroad. Someone from London heard of him and carried his name to the great city.

At the beginning of 1854, he was invited to visit the Regent Park church. The impression was so favorable that he was asked to accept a call. After a trial of three months he entered upon his life work, and served that church fifty eight years until his death.

If you are asked to give the size of a building, you take its height, its length, and its breadth, for all these dimensions must be taken into account. Mr. Spurgeon's size takes in three dimensions—his three thousand sermons and addresses, the one hundred books he wrote, and the benevolent institutions that he built and fostered. Taking all these achievements into account as part of his ministry, it is no exaggeration to say that he is the greatest preacher since Paul.

His success in London was immediate. The meeting-house which seated six hundred was too small. While the enlargement was on hand he rented Exeter Hall. Even that was not sufficient, and he preached in a Music Hall. Measures were taken and in 1861 the Metropolitan Tabernacle at a cost of one hundred and fifty thousand dollars, all paid for, was opened for use. It had six thousand sittings. Always the house was full and many were turned away. Special days were set apart solely for strangers. The membership was nearly six thousand.

Meantime forty mission Sunday schools were opened, many of them supplied with preaching. Several of these were organized into churches.

If we turn to other fields in which he led, we find he edited and published about twenty-eight sermons, wrote a hundred books, built two large orphanages, and conducted an extensive colportage campaign. He died full of good works.

Editorials

INEQUITABLE DISTRIBUTION

It is rather commonly believed now that the financial distress which has prevailed for the past few years is due not to overproduction, as was stated for some time, and certainly not to underproduction, as has been true in some past experiences but to a lack of proper distribution of the products of the farms and of industry. Those who have not yet come to see this will yet have to get their eyes opened.

A physician can never help a sick man much until he finds the cause for his trouble. And when he finds the cause he is not far from discovering the remedy or cure. Wrong diagnosis has often been fatal to the patient. Our economic ills follow the same course, and the conviction grows that our ailment is a lack of proper distribution of the good things of this life. Here is the point to work on.

It is common also among thoughtful and earnest Christian people to say that the cause of our temporal ills is moral and spiritual decline; and that the cure for them must be a great moral and spiritual revival. This we believe to be absolutely true. But it must be a better revival than any we have had in the past, and in some respects a different sort.

It must be a revival which is not primary emotional in its character, though we believe heartily in emotion. It must not be a momentary lifting up of our souls in the ecstasy of a protracted meeting though all of us rejoice even in that. It must be a revival that goes down to the roots of our being and permanently changes our attitudes toward one another, and our conduct as it affects the welfare of others. Some one has said that we cannot go further until we go deeper.

A revival that lets us settle back into the same indifferent attitude toward those around us who are less fortunate, or underprivileged has not accomplished the purpose of God. And God may withhold from us the sort of revival we have been seeking until we can bring ourselves to desire the right kind. He sometimes withholds the good that He may give the better.

And don't forget that we are talking now about unequal or inequitable distribution. It used to be that a revival in a church produced reconciliation among those who were estranged. A revival has led to paying of debts long over due, and to straightening out many crooked places. But there is one thing that no modern revival seems yet to have done. This is to lead men to make proper distribution of the material blessings and ordinary privileges and comforts of life.

There may be some who will think this is a matter with which revivals have nothing to do. Such people have not read their Bibles, or have read them to little purpose and profit. When John the Baptist came preaching in the wilderness of Judea, a great revival was on, and the people began trying to straighten up, that is to give evidence of genuine repentance. They asked him, What shall we do? And he answered and said unto them, "He that hath two coats let him impart to him that hath none; and he that hath food, let him do likewise." Here is concrete teaching. And in the second and fourth chapters of Acts we have a concrete example. Here we are told how the early disciples under the impulse of the Spirit interpreted and obeyed the teaching: "And all that believed were together and had all things common; and they sold their possessions and goods, and parted them to all according as any man had need." And to avoid misunderstanding it is again said two chapters later: "And the multitude of them that believed were of one heart and soul; and not one of them said that ought of the things which he possessed was his own; but they had all things common. And with great power gave the apostles their

witness of the resurrection of the Lord Jesus: and great grace was upon them all. For neither was there any among them that lacked; for as many of them as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them at the apostles' feet: and distribution was made unto each, according as anyone had need."

Now anybody who quotes this scripture today is apt to be called ugly names. Somebody, if we remember correctly has written a book called, *Dare We Be Christians, Well here is a chance to try it out.*

We talk piously about the rich getting richer and the poor getting poorer. We demagogue about the forgotten man and the under-dog, and we salve our souls with pretty phrases about the underprivileged, and we go right on living in comfort and even luxury while some within sound of our preachers lack the ordinary necessities of life. Never mind now about changing the laws or socializing industry or striking a balance between labor and capital. Just try a little of the Christian principle of sharing what you have with those who live in hovels and utterly lack refining influences in their homes.

We still send presents to the well-to-do and turn the beggar away empty. We kowtow to the rich and wave the poor aside. And don't forget that there is a whole race of people next door to us who because they were born black, never have a fair chance at education or the wholesome influences under which you were reared. And judgment day is coming. Let us work for laws which will give everybody equal opportunity to be his best. But let us not wait for the slow process of the law. Let us be true to the Gospel of Christ and obedient to the Spirit of Christ.

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M. C. COMMENCEMENT EXERCISES

The graduating exercises of Mississippi College were held out on the campus in front of the chapel. The class of '34 was one of the largest in the history of the college and evidently from the crowd their friends were legion. The music was by the college band under the direction of Professor Mackey.

President Nelson introduced the speaker, Hon. W. W. Venable as the son of a former president, grandson of another, former judge and member of Congress, president of the Mississippi Bar Association. Mr. Venable said he was born in sight of the campus, and grew up mostly in Clinton.

His address was on "What constitutes Success?" He analyzed the controlling motives in men and said that men's conduct is determined by their sense of values. This was true from miser to martyr. Success, according to the speaker, is not what he does but what he is, not what he possesses or attains, but what he becomes. Manhood, personality, character is the final objective. He believes that it is the college's business to give young people the proper sense of values, and that Mississippi College is doing this in an eminent degree. His conception was in harmony with the scripture teaching.

Dean Sumrall introduced first the large group who had qualified for the B.A. degree. Then those who had qualified for this degree "with distinction," and lastly those who had attained to "special distinction." The list is given in another column. Dr. Mayfield, the new president of the Board, expressed great satisfaction in the work of the past session and rejoiced in the administration of President D. M. Nelson. Thus another leaf is turned in the history of a great institution, and the future glows with hope. The summer session began June 5.

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The revival meeting begins in the Morton church June 17, Pastor C. O. Estes preaching. He has made a most favorable beginning in the new pastorate. Next Sunday President Nelson of Mississippi College speaks to all the churches of Morton on Prohibition. The finances of the church show a healthy condition.

LAW IS FOR THE LAWLESS

So long as your liver is functioning properly you do not know that you have a liver. So long as you conform to natural laws, that is are in accord with them, obedient to them, you do not become conscious of their existence. So long as you are fulfilling the will of God in your life you will not be aware of the existence of moral laws. So long as a man does that which is right among his fellows he will feel no restraint or need of statutes. If the law is written in the heart, it will not need to be graven on stone, nor inscribed on parchment, nor put into codes.

Perhaps Bible students have not fathomed all that was included in that tree of the knowledge of good and evil in the Garden of Eden. But this much is evident that when Adam and Eve had done what God told them not to do, then and not before, did they become aware of something outside of themselves which expressed judgment on them and their conduct. "Whoso breaketh a hedge, a serpent shall bite him."

There is no need of sign boards if there is only one road. If everybody was intent on doing right there would be no need of codes and jails. But it is not true that all men wish to do right. The more lawless men are, the more need of laws. The less men are controlled from within, the more they must be controlled from without.

Isn't it queer that just at a period in our national history when men complained about what they called the "Prohibition Law," more restrictive laws have been passed than ever in our nation's existence. Just when they demanded that a law which limited their personal liberty should be repealed, ten times more restrictions should be placed upon conduct than ever before. Our whole industrial system is tied up with restrictions. Every business enterprise is watched by the government, and every executive is being told what he may do or may not do.

What is the explanation of it all? Lawlessness. It is not true that the more laws the more lawlessness. But it is true that the more lawlessness the more necessity for laws. Men have for years complained about the multiplying of laws. The reason for it is the increase of lawlessness. Paul says in I Tim. 1:9, "Law is not made for a righteous man but for the lawless and unruly, for the ungodly and sinners, for the unholy and profane."

The regulations that have been prescribed by the federal government for the conduct of business, is because men cannot be trusted to do justly, to be fair to one another. The charge is made that the present attitude of the government is socialistic. If so, it is because men have sought personal gain at the expense of righteousness and in violation of the rights of others. When we learn to "do justly, to love mercy and to walk humbly before our God" we will feel no restraint from law, certainly not from any law that is in accord with the will of God.

Paul always felt that he had been freed from the bondage of law, not that the law was changed, but his heart was changed. He wondered that the Galatians should again wish to be in bondage to law. He protested against any Christian seeking to impose laws on themselves or on other Christians. He said to Timothy, "The end of the charge is love out of a pure heart and a good conscience and faith unfeigned."

If we have these we will never be conscious of the existence of law. But if not, then laws will necessarily multiply.

Pastor R. L. Ray, Jr., writes that members of the Ingomar B. Y. P. U. recently organized a union at Liberty in Union County.

Let's not drag out our debt paying campaign in Mississippi and let's not let it drag. Those to whom the matter is being presented personally by Dr. Gunter are responding cheerfully. Last Sunday at West Point his heart was greatly cheered by a number of \$100 gifts. The work is going on but it can go faster. Now is the time to speak out. If money talks, it is likely to speak the sentiment of the man who has it.

Thursday, June 7, 1934

THE BAPTIST RECORD

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THE DEVIL A DEBUNKER

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Our age is one which has developed a special penchant for debunking. Some writers have undertaken the task of debunking history. Others have specialized in debunking the great characters of history, undertaking to show that these heroes were not the characters they have commonly been understood to be. For example one cynic takes up George Washington and proceeds to bring into the limelight all his weaknesses real and imaginary. A few such writers have had great glee in rebuking hero worshippers.

And then there is a special class of modern writers who create sales for their wares by undertaking to debunk religion. There are novelists who have gotten among the near-best-sellers by this process of debunking religion, by showing up the weaknesses, actual and supposed of ministers of religion, and by seeking to discount the churches and religion in general. Once in a long while some Baptist preacher undertakes this role among his brethren, to tell all the mean things he has ever heard of, and insinuate that there is much more and much worse that can be told and may be.

This is an old game, started by the devil a long time ago and played by him all down the ages. He is known as the "adversary," and "accuser of the brethren." Not to go farther back, you will recall his efforts to discredit the deity of Jesus, when he said, "If thou art the Son of God." And you will recall what Jesus said to Peter on the night before he was betrayed, "Simon, Simon, Satan hath asked to have you that he might sift you as wheat." He wanted to show that there was no substance to Peter's faith and he would prove it if given a chance. He was given the chance, but Jesus said, "I have prayed for thee that thy faith fail not." Jesus' prayer was answered and Satan was proven a false accuser.

Or you can go back to the familiar story of Job. The devil did not believe in the genuineness of Job's religion and openly denied it, and said he could prove that Job was an old hypocrite if he were given a chance. He was given the chance and shown to be a false accuser. Page Sinclair Lewis et al omne genus. And remember that the house in which Voltaire wrote that the Bible would be a forgotten book in 100 years, is now used for a Bible depository. We once heard a good sermon from the text "They are dead that sought the young child's life."

But there is a sense in which our religion does need to be debunked, that is to be rid of its imperfections and impurities. The refiner's fire is not out of date. And the Lord still lets the devil do the sifting for him. Some people have to be "turned over to the devil for the destruction of the flesh that the spirit may be saved in the day of the Lord Jesus."

Peter was sadly in need of this treatment, and the others were much like him. He had been greatly privileged during the earthly ministry of Jesus, and was certainly in danger of presumption and bumptiousness. He professed with perfect honesty great loyalty to Jesus and compared himself invidiously with the rest: "Though all men should be offended in thee, yet will I never be offended." But Jesus knew better. And the sifting soon started, and the chaff begin to fly. Soon there was left little but grief and tears, and a modicum of faith.

Of all of us it is true if all the unworthy motives were removed, we should be fearfully deflated. If all the outward supports to our religion were taken away how much would there be left? If all the watered stock were squeezed out of our profession, there might be a near collapse. And brother, it is going to be done. God is going to search us and try us and see if there is any evil way in us and lead us in the way everlasting. We will be disciplined, but the devil will be disappointed.

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Rev. C. H. Ellard now moves to Carrollton where he was called some months ago, having finished his work at the Baptist Bible Institute.

FACTS REVEALED BY GOVERNMENT RECORDS

What Court Records Tell About Repeal.

Automobile accidents throughout the country have rapidly increased during the five months since repeal, according to the court records of 86 leading cities compiled by the W. C. T. U. The number of children injured in traffic accidents has grown to startling figures.

Automobile deaths for the first 19 weeks since repeal in 86 cities showed an increase of 514 deaths as compared with the corresponding period of the previous year.

The following figures in just a few of the cities listed are representative of the country as a whole:

Increase in automobile deaths—

Chicago	36.24%
Cleveland	55 1/2 %
Baltimore	61 1/2 %
Washington, D. C.	100 %
Minneapolis	28 %
Kansas City, Mo.	48 %

Arrests for drunkenness are believed to be understated, as there has been a relaxation of police enforcement in many cities, yet even so the increase noted is startling, as shown by the following examples:

Los Angeles	104 %
Minneapolis	25 %
Worcester, Mass.	54 %
Boston	21.4 %
New York City	55.5 %
St. Louis	23.5 %
Denver	116.6 %
Grand Rapids, Mich.	72.91 %
Newton, Iowa	104 %
New Castle, Ind.	535 %

The record of women arrested for drunken driving is a significant item in at least one center of 800,000 population.

As these things become known it is probable that the people of the United States will tend to reconsider their newly acquired approval of beverage alcohol, (in-so-far as the result of the vote for repeal of the 18th amendment was an indication of that attitude).

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W. M. U. DEPARTMENT

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(Continued from page 8)

60,000 people right at the doors of the mission house, that number could be reached in addition to the many in the nearby villages, all for the price of the missionaries salary because the work there is self-supporting. The Industrial School and the sale of furniture made, practically support the work there. The Christian laymen which are trained in carpentry get such good all-round training that practically all of the graduates have regular pastorates on Sunday and do their carpentry work during the week. The MacLeans are leaving soon for furlough. They have been here about 30 years and they are nearly broken hearted because they realize that their time in the work is very short now and there is no one in sight to relieve them. They hope to return one more time at least. But some one should be there working with them preparing to take over the responsibilities of the station. In fact there is enough work and possibilities there to keep two couples working all the time. But because of the shortage of workers we always filled vacancies elsewhere when the MacLeans were on the field even though we were supposed to be working there. The MacLeans have done an unconceivable amount of work all alone.

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CHURCHES 100 PER CENT IN REPORTS FOR LAST QUARTER

District 1—Shady Grove, Wesson, Crystal Springs, Jackson First, Davis Memorial, Jackson, Vicksburg First, Clinton, Canton, Brandon (no Y. W. A.), Briar Hill, Magee (no R. A.), Yazoo City.

District 2—Rosedale, Greenwood First.

Convention Board Department

R. B. GUNTER, Cor. Sec'y.
This one thing we do, pay our debts.

ADDITIONAL CONTRIBUTORS TO THE DEBT FUND

We have the following on our debts since last reporting:

Miss Mettie L. Morris, Canton	15.00
Mrs. Roger Pryor, West Point	\$100.00
Pass Christian Church, Harrison Co.	1.00
Pittsboro Church, Calhoun Co.	5.00
Coldwater Church, Calhoun Co.	5.00
Coffeeville Church, Yalobusha Co.	10.00
Scuna Valley Church, Yalobusha Co.	10.00
New Hope Church, Zion	2.00
Rocky Creek Church, George Co.	3.00
Fredonia Church, Union Co.	4.30
Louisville W. M. S., Winston	76.25
Hickory Church, Newton	3.50

One of our young preachers who had the desire and the faith to promise \$100.00 for our school debts says that when he made the promise he did not see how he could pay it, but since that time the way has opened up and he is already making payments.

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EVANGELISTIC CONFERENCE

If the pastors of our State will attend the Evangelistic Conference at Mississippi College beginning Monday, June 11th, at 11:00 o'clock, they will find a treat awaiting them. They should hear the first message from Dr. M. E. Dodd, President of the Southern Baptist Convention. Attendance upon this Conference will greatly strengthen our evangelistic program for the summer.

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EVERY CHURCH A CONTRIBUTING CHURCH

It is our purpose to continue appealing to the churches which have made no contributions to the Cooperative Program thus far. From time to time we shall publish the list in the Baptist Record. Already some which made no contributions for the first four months of this year have sent in funds. In some cases the treasurer had been holding the funds which the churches thought had been sent in. For one time let us be able to make a report that every church is a contributing church. The people will give if the causes which we are supporting are presented in a sympathetic manner.

GOD'S ACRE PLAN

Report comes from a country church near Sandersville that five members have planted an acre for the work of the Lord. We have not been able to check up on this work, but judging from the cards and tracts ordered from this office there must be a large number planting such acres.

MISSISSIPPI BAPTISTS IN DEFAULT

There still remains a part of December 1933 interest unpaid. All of June 1934 is unpaid. The bondholders are writing for their money. We do not have the funds which to pay. We are, however, able to pay. There are more than 1,500 Baptist churches in the State. \$15.00 per church would pay all of June interest.

District 3—Grenada, Como, Sardis, Coldwater.

District 4—Tupelo, Pontotoc, New Albany.

District 6—Lake.

District 7—Laurel 2nd Avenue, Petal.

District 8—Brookhaven, Oskyka, East McComb, McComb First, Magnolia.

These would have been 100 per cent had the W. M. S. reported: Chalybeate, West Point, Electric Mills, Sylvarena.

THE PANAMA COUNTRY

A Resume of
Her History
Her Peculiarities
Her Missionary Outlook.

By J. V. Tinnin, Pastor
Balboa Heights Baptist Church, Canal Zone

Part IV.

During my first visit to the Isthmus in June, 1932, I made an interesting trip into the interior of Panama, the guest of a Mr. R. D. Moore. The road over which we traveled was built by the Panamanian government under the supervision of U. S. army engineers. It extends from Panama City to the province of Chirequi, or within 50 miles of the southern Boundary of Costa Rica. Parts of this 400-mile highway, however, are passable only during the dry season.

We took with us an extra supply of gasoline, drinking water and two boxes of lunch. The country through which we traveled is, for the most part, sparsely settled. We stopped at the lovely waterfalls of Chorrera and many picturesque streams to take pictures. Occasionally we stopped and visited some of the natives in their thatched huts, a one-room affair, with dirt floor, mud walls and roofs made from palm branches.

At Chitre, which is the third or fourth largest city in the Republic of Panama, we stopped for the night. The small hotel was unscreened, there was no mosquito netting over the beds nor sanitary conveniences. As we sat down to dinner that evening something went wrong with my appetite. My companion, through frequent trips into the interior, was more accustomed to the food served in these little taverns. "You must try," he said, "some of this sopa de perdiz" (a bird gumbo), and served me a liberal portion. I knew that the chief ingredients was birds. I could see the feathers. The meal progressed quite all right until several dogs, lounging about the dining room, began to fight under our table.

Something about the dinner, coupled with the thought of spending the night in that little hotel, swarming with fever-infested mosquitoes and, perhaps, other vermin, caused me to think of missionaries who go to foreign lands, more primitive in many instances than interior Panama, who accept conditions as they find them without complaint, and are heartbroken when the period of their service is ended and they are recalled. In the course of our conversation I related some of the experiences of the Judsons in Burma.

Then, over our coffee—coffee grown in the nearby hills—my friend told me the following story: "There was an old man who came to this village many years ago—I think it was in 1908—built a little mission house, gathered these simple-hearted children of nature about him, taught the boys in his little school, and told all of the people the simple and beautiful story of Jesus. His name was Latham. He was a Civil war veteran. Out of his meager pension he built the mission house, supported himself and carried the work on in his quiet way and never asked anyone for help. He was, I think, a sort of 'free-lance' missionary, but not a preacher, if you know what I mean. He never talked much... nobody seemed to know much about him... think he was from somewhere up East... everybody had a profound respect for him. The road did not extend this far up at the time. It was during the construction of the canal... he visited us occasionally at Gorgona... made the trips in a small coastwise sailing vessel, which required several days and entailed considerable danger and hardship. One day my mother made a large cake for him, and was he proud! He said, 'I am going to take it to Chitre to my boys. They have never tasted cake.' He always called his pupils, 'my boys.' He spent nineteen years here and fastened himself to the natives with a strong affection.

"I shall never forget the day when someone

told me that an airplane had been set out to Chitre to bring back Mr. Latham. He had come down with the fever. They did what they could for him, but he was too old and too far gone to withstand malaria... he died at the Gorgas hospital. There were no funds available for carrying on his work, so the mission school was closed. That was in 1927, I think. Mr. Latham stated shortly before he died that the mission house would be given to any evangelical denomination that would send a missionary to Chitre to carry on the work. The offer was never accepted and the mission house still stands as he left it."

As we had planned to leave Chitre early the next morning we set out immediately after dinner to find the mission house. The streets were dimly lighted. The small homes of the natives opened right onto the sidewalk. Here families sat quietly together. Little naked children played about the doorways.

Mr. Moore spoke Spanish quite well, but to all his inquiries about Senor Latham and the location of the mission house, no intelligent information could be obtained. The people seemed to have forgotten him or never to have heard his name before. Finally he told a family group, seated about a doorway, of how this old gentleman had told them about Jesus and taught their children in a school. As he stood there reciting these incidents of the long ago, I saw an expression of happy recollections come over the faces of the older members of the family. The old father explained in rapid-fire Spanish that he had known him, but he was never known in those parts as Senor Latham, he was known as "El Tio"—the uncle. He volunteered to direct us to the mission house.

The building, a one-story structure, faced an open plot of ground. The doors and windows were barred. A message in Spanish, painted in bold letters, was inscribed across the front of the house. This interested me. "It is Scripture," explained the old Spanish guide.

"It is El Tio's adios (farewell). He painted it there the day he took down with the fever."

In the deep tropical darkness, by matchlight, my companion read the Spanish and then recited the English equivalent of El Tio's last message to his beloved people:

"GOD so LOVED the WORLD, that HE GAVE HIS only begotten Son, that WHOSOEVER believeth in Him should NOT PERISH, but have EVERLASTING LIFE."

"WHOSOEVER shall CALL upon the name of the Lord shall be SAVED."

BR

THE SINFULNESS OF SIN

William James Robinson

The best things and the worst things become to many of us so commonplace as to mean nothing to us. Because of this we let many advantages slip by us unnoticed and permit many disadvantages to fasten themselves upon us like deadly vampires. Alertness is the price we must pay if we would quaff the never-failing joys of life; and save ourselves from the cup of bitterness. Life abounds with ever increasing sweetness for all who seek the fountain of eternal truth; but it pours great drafts of bitterness into every heart that treats lightly virtue's graces.

Sin is one of the mightiest realities in the universe. God Himself is no more certainly in existence than sin. It is as certainly with us as the atmosphere we breathe. Go where we may on the earth and we can not escape its presence. Wherever man resides it abounds. The cloister's walls are as impotent to shut it out as they are to stop the flight of time. It is the breath of a monster that pollutes every whiff of atmosphere man breathes; it is a fountain flooding humanity with every grievous shame.

What then is sin? It is disregard for God. It is to think lightly of God. It is not necessarily violation of human standards. Some of these are fanciful, foolish, utterly void of merit; others purely arbitrary and have no ethical significance. Whatever volition, thought, word

or deed fails to honor God is essentially sinful and degrades the heart that gives it birth. The essence of sin is selfishness, giving our choices preference over God's will.

God's mandates are not arbitrary, but are a formal expression in every instance of right. Truth, purity, right are eternal and immutable, because they are attributes of God. When God gave His first and all inclusive command: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." (Lk. 10:27) He was merely expressing an eternal rule of action, as much a part of the universe as electricity, by which each man must govern himself if he would be in harmony with holy and immutable law. To violate this decree is absolutely certain to lay a penalty upon the violator. There is no such thing as violation of eternal immutable law without bringing penalty upon one's self.

When God calls upon us to give Him the supreme place in our affections He is only calling us, as His creatures, to put ourselves in harmony with all that is right and keep ourselves there for our own good. This is the highest possible manifestation of sovereign grace. It leaves us to freely exercise our wills, but tells us how to exercise them to the best advantage.

Sin separates man from God just as the leaning wall puts itself out of harmony with the plumb line. No man can truly love God and covet his neighbor's goods, or do violence to his fellowman, or knowingly and intentionally injure his own person. As our affections are turned away from God they are turned to things lower than God, hence at once we begin to lust after the sordid things that satisfy our animal natures, hence we sin.

Sin, failing to love God supremely, opens the way for every evil imagination to arise within us and set in action every kind and degree of lust, bringing to us every possible form and degree of guilt. If you can conceive of perfect harmony and at the same time hold in mind perfect discord you can conceive how failing to love God supremely blights the hearts of men.

Sin is the source of every pain, sorrow, anguish and heart-breaking experience. Each of these is either directly or indirectly the result of sin. God visits "The iniquity of the fathers upon the children unto the third and fourth generation of them that hate me." (Ex. 20:5). Today every well-informed man knows that this is true and is the cause of much blindness and other suffering. The hospitals and elympusinary institutions are mute monuments to the sinfulness of sin.

Its vileness may be seen in what it takes to heal its ravages, or even its slightest blight. "That he by the grace of God should taste death for every man"—experience the fullest possible penalty for man's sin and let man go free. Nothing but love could do this. Infinite grace is the measure of our sinfulness.

The penalty of sin is a revelation of its sinfulness. "These shall go away into everlasting (eternal W. J. R.) punishment." (Matt. 25:46). The penalty is eternal because the sinner refused the grace of God which alone can change character. The finally impenitent of their own free will choose to retain sin in their hearts; hence, the penalty is of their own imposing.

BR

Rev. Lyn Claybrook of Bolivar, Tenn., supplied the pulpit of Lowrey Memorial Church, Blue Mountain, last Sunday.

You will be interested in Mississippi College's announcement in this issue of The Record. There was never a healthier or more hopeful tone about the college than now. They know where to put the emphasis, and life in the college is wholesome and stimulating. There is no school in which a young man stands a better chance of attaining to his best. Here ambition is awakened and spiritual forces released which are the essence of education.

TEN MINUTE SERMON

WHAT IS CHRIST TO YOU?

G. C. Hodge

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I. Christ Was a Perfect Man tempted in all points like as we are yet without sin, (Heb. 4:15), but is that all Christ is to you, just a perfect man? If so, then you do not know Him as you should.

II. Christ Is the Saviour (Luke 2:11) He is the only one who can save a soul from sin and from a devil's hell. He wants to save every man, and He will save every one who calls upon Him (Jno. 1:12). Some people pray to be saved at last, but Christ saves now; the very moment a person accepts Him as his saviour. If one does not trust Christ to save him from sin day by day in this life, he need not expect Him to save him from a devil's hell at last. Christ is the Saviour, but is He that to you? If not, what is He to you?

III. Christ Is the Redeemer (Gal. 3:13). Every man has sinned and mortgaged his soul to Satan. His soul must be redeemed or he will forever remain lost in his trespasses and sins. Christ is the one, and the only one who can redeem a soul from the curse of the law. Is He that to you? Is He your Redeemer? If not, what is He to you?

IV. Christ Is the Deliverer (Jno. 8:36). Just as the Lord delivered Daniel from the lion's den, Jonah from the belly of the great fish and Israel from Egyptian bondage, Christ delivers people today from the bondage and slavery of sin in every form. He is the deliverer. Is He your deliverer? If not, what is He to you?

V. Christ Is the Physician (Matt. 4:23). When He was on earth He healed the bodies and souls of men. Now that He has gone back to the Father above He continues to heal. If those whose lives are crushed will look to Him in faith He will heal their broken hearts and the "cords that are broken will vibrate once more." He is the physician who heals when all others fail. Is He your physician? Or are you going on with a broken, bleeding heart? If so, then what is Christ to you?

VI. Christ Is the Way and the Guide (Jno. 14:6). All of us want to go to heaven and God when we leave this world, but did you know that there is only one road that leads to heaven, and that only those who travel that road will ever reach heaven, and that that road is by way of Christ? He Himself said, "I am the way . . . and no man cometh to the Father but by me." A person therefore may be baptized, he may be a member and the most active member of a church, he may be clean, honest, sober and moral, but if he leaves Christ out of his life he will not go to heaven and to the Father when he leaves this world, for these things do not lead to heaven (Jno. 3:18). Christ is the way, and all who want to go that way may do so for He is also the guide, and will lead them on the way. Is He your way? Or are you trying to get to heaven by some other way? If so, then what is Christ to you?

VII. Christ Is the Lord and Master of all who are saved by grace (Luke 6:46). He is the one to whom every child of God must go in prayer for instructions regarding not only his life's work in general, but also for every detail of his daily life. His daily prayer should be, "Lord, what wilt Thou have me do?" Is He your Lord and Master? If not, then what is He to you?

VIII. Christ Is Our Keeper (2 Tim. 1:12). Some people seem to think that Christ is very weak; that He is able to keep His people only so long as they are not tempted, but that when they come face to face with the Tempter Christ is unable to keep them. Therefore they say that you may be saved today, but if you don't stay out of the way of the Tempter you may be lost again tomorrow. Not a word of such teaching

is true. Christ is able to save from the uttermost pressure of temptation and unto the uttermost hour of existence all who draw near unto God through Him (Heb. 7:25). He is able to keep that which we commit unto Him until the end of time (Tim. 1:12). He is able to keep us from stumbling and falling before the Tempter (Jude 24). Is He your keeper? If not, what is He to you?

IX. Christ Is the Light of the World (Jno. 8:12). If anyone is living in spiritual darkness and everything to him seems uncertain, let him look to Jesus and follow Him, and he shall no longer walk in darkness, but he shall have the light of life. Christ is the only one who can light up a man's life. Therefore, it matters not whether one be rich or poor, high or low, young or old, male or female, black or white, red, yellow or brown, in a civilized land or in an uncivilized land, if he ever has light and life eternal he must look to Jesus Christ for that light and life. Is He your light? If not, what is He to you?

X. Christ Is the Teacher (Jno. 16:13-14). If any one at any time should be in doubt about his religious duties or about what is right or wrong let him go to Christ in prayer believing, and He will make known to him his duty and show him whether the question involved is right or wrong. Christ is a very real and trustworthy teacher. Do you go to Him in prayer concerning the practical things of life? If not, then what is Christ to you?

XI. Christ Is the Comforter (Jno. 16:7). When Christ was on earth He comforted the sad hearts about Him personally. Now, He comforts the bereaved through the person of the Holy Spirit. He is a very real and present help in time of need. If those who are sad and lonely, despondent and discouraged will look to Him, He will put a song in their hearts. He will comfort them and will give to them peace even in the midst of the most heartbreaking experiences; such peace and comfort that those who reject Christ cannot possibly have or know. Is He your comforter? If not, what is He to you?

XII. Christ Is the Burden-bearer (Matt. 11:28; Ps. 55:22; Isa. 40:31). Christ invites all who are weary and heavy laden to come to Him that He might lift their burden from them and give them rest. He also commands us to cast our burdens upon the Lord that He might sustain us. There are many people who in this life have such heavy burdens and responsibilities that they become weary, weak and faint. To them the Lord says, "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not grow weary; they shall walk, and not faint." Christ is the one who makes it possible for us to carry on when we have burdens too heavy to bear. Is He your burden-bearer? If not, what is He to you?

XIII. Christ Is the Good Shepherd (Jno. 10:11-18) He sustains every relation to the children of God that a good shepherd sustains to his sheep. He owns them, He loves them, He knows them by name. He leads them to food, water and rest, He fleeces them, He protects them, and when night comes He gathers them into his fold. Then on the other hand, his sheep know Him, they know His voice, they love Him, they follow Him and an hireling they will not follow. The Psalmist said what every true child of God can say, "The Lord is my Shepherd." Is He your shepherd? If not, what is He to you?

BR
Miss Pearl Caldwell will land in San Francisco the middle of June, coming on furlough from her work in China. At old Cherry Creek church in Pontotoc County there will be a great homecoming and reunion to greet her on their regular meeting day in July.

HISTORICALLY SPEAKING

—o—

The year 1936 is to be significant in the life of the Baptists of Mississippi, and should loom large in the history of this generation. The State Convention will be one hundred years old, and the session of the Convention that year will be the hundredth session.

I would suggest that we begin now to plan a great Centennial Convention, and hold it with the First Baptist Church of Natchez, at their invitation. I have an idea that they would be happy to have us assemble with them the third time in the century under such favorable auspices. (They have had the Convention twice in the hundred years, 1860 and 1891).

With but small cost the old Meeting House of the Clear Creek church at Washington, six miles east of Natchez, in which the Convention was permanently organized on Dec. 24-25, 1836, could be made ready for at least one sitting of the Convention. There it was that Ashley Vaughn, R. G. Green, N. R. Granberry, Benjamin Whitfield, Norvell Robertson, Joseph Morris, S. S. Latimore, Stephen Dodge, T. S. N. King, L. B. Holloway, Charles Felder, James Thigpen, D. F. Roberts, William J. Denson, Lee Compeer, and others laid well the foundations of our work in the State.

Suppose we Baptists of Mississippi set a worthy goal in our debt-paying movement for the next two years, climaxing with a Centennial Convention in November 1936. And let us pull for the shore in a great way. By that time the depression may be fading into the past (let us hope so) and the "Natchez Trace Parkway" may be a reality. Natchez and environs are sacred in the history of Mississippi Baptists and such a Centennial Convention properly planned and vigorously prosecuted would mean no little to the causes for which the Convention stands.

Cordially,

J. L. Boyd.

Vicksburg, Miss.

—BR—

SPECIAL RELIEF AND ANNUITY BOARD LITERATURE

—o—

The Relief and Annuity Board has issued two excellent pieces of literature which are free for the asking to those who purpose to use them.

First, a playlet entitled "The Lord will Provide" by Mrs. B. W. Vining of Waco, Texas—this is a one act play in three parts. It was rendered by the Department of Dramatic Art at Baylor University before a worthy audience in Waco Hall and witnessed by the Secretary of this Board. Later it was rendered in the First Baptist Church of Waco much to the delight and profit of the people. This playlet is offered to W. M. U.'s particularly and may be used by any other group in the church. Eight to ten copies are sufficient for the purpose of any group and these will be sent on application from responsible leaders.

Second, a dialogue entitled "Light On A Great Service" for the use of Sunday Schools, B. Y. P. U.'s, and W. M. U.'s—this dialogue may be rendered in twelve or fifteen minutes and wherever rendered will prove very informing and inspirational on the work of the Relief and Annuity Board. This dialogue is free for the asking and we trust it will be asked for.

THE RELIEF AND ANNUITY BOARD OF THE SOUTHERN BAPTIST CONVENTION

2002 Tower Building,
Dallas, Texas

—BR—

Oklahoma Baptist University conferred the degree of D.D. on Rupert Naney, C. E. Wilbanks and H. W. Stigler.

Bishop H. M. Dobbs will preach the commencement sermon for Dodd College in Shreveport. Dr. Dodd will preach the sermon for Centenary College (Methodist) in Shreveport. Dr. B. Locke Davis of Gulfport preaches at First Church in the morning and at the Municipal Auditorium at night.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Personal Service—Mrs. M. O. Patterson, Clinton, Miss.
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.
Corresponding Secretary—Miss Fannie Traylor
Young Peoples Leader—Miss Edwin Robinson
Mission Study—Mrs. Edgar Giles, Avalon, Miss.

Stewardship Leader—Mrs. Herman Dean, Brookhaven, Miss.
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.
Training School Trustee—Mrs. J. L. Johnson, Hattiesburg, Miss.

OUR PRAYER CALENDAR

8—FRIDAY

For Rev. and Mrs. T. F. McCrea (retired on pension), formerly of Chefoo, China, and Marielle McCrea, Margaret Fund student.

Blessed are they that keep My ways.

—Prov. 8:32.

9—SATURDAY

For definitely missionary results from meeting of Southern Baptist Convention at Fort Worth.

Pour out your heart before Him.—Psa. 62:8.

10—SUNDAY

For all teachers of the youth of America.

If any of you lack wisdom let him ask of God.

—Jas. 1:5.

11—MONDAY

For Dr. Ethel Pierce, medical work, and Miss E. E. Teal, nurse, Yanchow, China.

They that wait for Me shall not be put to shame.—Isa. 49:23.

12—TUESDAY

For Rev. and Mrs. L. M. Bratcher, evangelistic work, Rio de Janeiro, Brazil, and Lewis M. Bratcher, Margaret Fund student.

Fight the good fight of the faith.—I Tim. 6:12.

13—WEDNESDAY

For Dr. and Mrs. J. C. Anders (on furlough), medical and evangelistic work, Ogbomoso, Nigeria.

Be ye strong—for your work shall be rewarded.—II Chron. 15:7.

14—THURSDAY

For Rev. and Mrs. W. Q. Maer (on furlough), educational work, Temuco, Chile.

Love therefore is the fulfillment of the law.

—Rom. 13:10.

—o—

Let us remember our own Pearl Caldwell as she sails the high seas journeying toward her own native land. She sailed from China May 26th and hopes to land in San Francisco June 15th. It will be a thoughtful thing for her Mississippi friends to have a letter of "Welcome Home" awaiting her at Grandview, Texas, June 20th. This will be her first stop because her mother is there.

—o—

Miss Minnie Lanrdum arrived from Brazil June 1st. She is in Clinton with her parents until June 18th when she will leave for her European trip made possible by a friend. How we all would rejoice to hear her tell of her work with the women of Brazil, but we must refrain from asking her: first, because she is tired; second, because her stay is so short we must let her family have her.

—o—

Many Mississippi friends will regret to learn that Mrs. J. H. Rowe has not been permitted to return to Japan because of her physical condition. She has been at 312 Church St., Redlands, California, since leaving Mississippi last August. Let us pray that His will may be done in her life.

—o—

PART OF A LETTER FROM MRS. H. P. McCORMICK

Ogbomosho, Nigeria,
West Africa.

April 1, 1934, Finished April 10, 1934.
Dear Miss Traylor:

I want to again express our appreciation of the splendid way in which you and Miss Robinson took over the responsibility of our getting back to Africa, and we want you to express our gratitude to the women who responded to your

YOUNG PEOPLE'S COLUMN

Forest, Miss.,

May 29, 1934.

Dearest Edwina:

I am so happy to write you this morning. As you know I was elected Young People's Director just at the time of the Convention. I came home from the Convention so full of enthusiasm that I have surprised myself at the things I've tried to do in such a short time. God has been good though, and I have greatly succeeded with each little plan.

I want to thank you for your kindness. The base for a speech to my Young People's Mothers was used Friday afternoon. It was splendid and I appreciate it so much. I had twenty-two mothers present. All my leaders have responded so wonderfully to the new plan of meeting. Beginning in June we are going to meet every Wednesday afternoon at the church all together. I just feel like we are going to do great things for our boys and girls this year.

I can't wait longer to tell you this. We have had a hard time keeping our Y. W. A. girls going all along so I determined to do something big for them. And a very bold thing I did. I just came before the women with my Y. W. A. leader and asked them to send one of our Y. W. A. girls to Ridgecrest. One sweet lady started us off with a five dollar contribution. They responded and how grateful we feel for the effort we have put forth. No one had to do much. Every one helped a little and we just did fine. I am so thrilled over it. I feel like it will be the making of our Y. W. A. The girl elected feels like she can pay half the expense and we want to send two if possible.

I am enclosing four dollars (\$4.00) to register two of our girls. I can't send you the names of both for we don't know yet.

Love and best wishes,

Mrs. W. Hannah,
Church Young People's Director.

—o—

Hazlehurst, Miss.

Dear Miss Robinson:

I am sending you a list of names of our boys and girls completing Mission Study book, "The King's Own."

We had 35 R. A.'s and G. A.'s taking part in the book and test. I think it one of the best classes I have ever seen, they were so interesting and reverent the entire time. Also had about 15 visitors with us, some young and old. Mrs. E. V. Bridges taught the book for us.

We met at the church Friday evening, May 4th from 6 o'clock until 10:00. Mrs. Bridges taught the book for one and one-half hours, then intermission and social one hour. After social hour completed book.

We were honored by having our older people interested enough to come share our study and social. Our W. M. U. President, Mrs. G. W. Russell; Sunday School Superintendent, Mr. C. H. Bass; B. Y. P. U. Director, Mr. W. C. King; Sunday School Secretary, Mr. H. R. Beasley; Junior B.

appeal. Surely they were instruments in God's hand. We were convinced at the time that there was an unmistakable call to return and He has proven many times since that He has a special work for us to do here. We returned with a feeling of utter dependence upon Him, realizing as never before that our efforts would be of no avail unless His will was paramount in all of our plans. But even though the situation is difficult and we of ourselves are inadequate, relying upon Him we are striving to do His will.

As you know there is a great necessity for two missionary families to be associated with the college, not only for continuity in the work but for the best development of our teachers and pastors. We are glad that a man has been selected to come out. We hope that his coming may not be delayed too long for he is very much needed. Oh let me not begin on our needs here—for several years we have not even mentioned them, knowing that the people there were struggling under difficulties. But the challenge to advance is ever before us, and at times is even more prominent than the depression, and so we advance in spite of it.

It would be a real joy to you to see the progress which has been made on the field in almost every phase of the work during the past few years. At Lagos, Abeokuta Iwo and here there was such urgent need for enlargement or extension, that with hard-working-faith the missionaries dared to attempt and they achieved. Some of them have been out a year over time but they have not slackened their pace, nor lost their courage—they know whom they have believed and whom they serve and they are sure that He is able to keep them and use them. And He has, in a marvelous way. I am so happy that we have assurance that the MacLeans and Miss Reagan and Miss Kersey may go home this year because the money has arrived for their traveling expenses. There is only one thorn in the flesh, there is no one to relieve the MacLeans nor Miss Reagan. Their work must be left while they are away, and so they cannot leave with light hearts to enjoy their furlough as they should for they know of the many things which should have attention in their absence.

There are so many phases of the work I want you to pray for. But it seems to me that one of our greatest needs is for a couple there at Iwo. Some one trained in mechanical work along with his Christian training, and if he have some knowledge of medicine so much the better, for at Iwo we have all four phases of the work and a couple going there would need to look after all the work. There is such a large field for the preaching of the Gospel in its entirety. About

(Continued on page 5)

Y. P. U. Leader, also Junior R. A. Leader, Mrs. W. C. King; Mrs. Rosa Slay and Mrs. J. B. Hemphill, Junior and Intermediate workers. With such a spirit of cooperation among the leaders and parents and the presence of the Holy Spirit, surely all could say "A glorious evening" spent in study and social hour.

Delicious punch, cake and sandwiches were served in the basement. Three of our auxiliaries are 100 per cent in Study Course.

Mrs. H. R. Beasley,
Young People's Director,
Shady Grove Church.

Thursday, June 7, 1934

THE BAPTIST RECORD

9

The Baptist Record

Published every Thursday by the
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**East Mississippi
Department**

By R. L. BRELAND

Linwood Homecoming

The fourth Sunday in May Lin-
wood Baptist Church, Neshoba
County, held a Home-coming serv-
ice. All former pastors and members
were invited to be present and take
part in the program. The writer
was asked to preach at the 11:00
A. M. hour representing his brother,
Rev. F. M. Breland, deceased,
who was pastor of the church for
30 years. It was his good fortune
to be able to attend.

The church was organized in
September 1881, with 20 members.
All these charter members have
passed except three: Mrs. J. M.
Mason, who was present, Mrs. J.
H. Webb and W. D. Hitt. The latter
two were absent. During these 53
years the church has had only seven
pastors: Rev. S. J. Tullos, the first
pastor, Rev. J. J. Ingram, Rev. R.
K. Cleveland, Rev. F. M. Breland,
for 30 years, Rev. D. B. Cannon,
Rev. E. A. Breland and Rev. J. L.
Moore, the present pastor. D. B.
Cannon and E. A. Breland are the
only ex-pastors living, the latter
only was present.

It rained most of the morning,
but the people came anyway, from
Yalobusha to Jackson. The writer
was the morning speaker after
which an abundant meal was served
in the shade of the blackjack trees.
These people feed well, so all pres-
ent had plenty and then some. In
the afternoon Rev. D. B. Cannon
spoke, as did also Prof. J. J. Mel-
vin of Jackson, who was at one time
teacher here and a leading member
of the church. Hon. Horace Stan-
sell of Jackson, was present.

Pleasant memories, mingled with
sadness, came back to us as we
sang and prayed and preached. So
many faces once so familiar were
absent, so many voices that once
sang praises to God here are hushed.
As we mingled with the younger
generation, we were in spirit be-
holding the faces and listening to
the voices of the departed. It was

a happy day and enjoyed by all
present. We hope to meet again
here, and hereafter. God bless them.

—o—

The North-Central Pastors' and
Laymen's Baptist Bible Study As-
sembly met with Scuna Valley Bapt-
ist Church, Yalobusha County, Mon-
day, May 28th. The attendance of
pastors and laymen was fair, and a
splendid program was rendered. The
women furnished a splendid
meal at the noon hour. Local atten-
dance very good. Among those on
the program were E. R. Henderson,
L. J. Crumby, who preached the
sermon, J. M. Spikes, J. H. Page,
J. B. Flowers, Harvey Gray. Other
preachers present were Madison
Flowers and W. W. Simpson. Lay-
men present: T. E. Doolittle and
sons and their wives of Calhoun, C.
M. Williams, who led the singing,
Genie Brewer, J. J. Gillon, G. E.
Denley and T. T. Gooch. It was
voted to meet with Pleasant Hill
Baptist Church, five miles south of
Calhoun City, Monday following the
third Sunday in June. We are study-
ing the book of John, beginning
with the 11th chapter.

Much in sympathy with Rev. S.
V. Gullett of Blue Mountain, who
together with his son and others
was seriously hurt in an automo-
bile wreck at Holly Springs last
week. We are praying for his recov-
ery.

The death of Dr. W. D. Powell a
few weeks past was a serious blow
to Christianity. He was 80 years
old and one of our best workers. He
was at our church dedication Jan-
uary 1933.

DIED—Deacon John R. Sansing
died at his home near Union May
25th. He was and had been for
many years the leading member of
County Line Baptist Church out of
which a half-dozen or more preachers
have come, most of them related
to him. He was the son of Rev.
Francis Sansing and the last one of
the brothers and sisters now living.
We grieve at the going of this good
friend.

Well, we people who claim to be
Christians must do our best to get
the dry voters out to the polls July
10th and bury the hard liquor bill
under an avalanche of votes. To stay
at home is the same as voting for
liquor and siding with the wets. Let
every Christian do his or her duty
between now and the election and
on that day. Mississippi is over-
whelmingly dry if our people will
go out and vote. Yalobusha is lay-
ing plans to carry the fight to every
nook of the county, then if we get
defeated we will have a clear con-
science; but if we lie down on the
job and then the state goes wet we
will be a party to every crime com-
mitted because of the vile stuff.
We cannot escape the responsibility.
So all together for a glorious vic-
tory July 10th. No one can truth-
fully say one good word for whisky.

—BR—

**MAY-ROBERTS BILL PROVING
UNPOPULAR WITH ALL
CLASSES**

—o—

MERIDIAN, MISS., June 6.—
"The evidence is gathering," ac-
cording to Nate S. Williamson, ex-
ecutive secretary of the Citizens Cam-

paign Against Hard Liquor, "that
the people fear the introduction of
whiskey into the politics of the
State through the May-Roberts
bill."

"The interesting comment," said
Mr. Williamson, "upon the fight, so
far, is the large number of avowed
"Wets" who are condemning the ap-
parent delivery of the state into the
hands of the liquor interests through
this measure."

The reports from the state office,
according to Mr. Williamson, shows
that during the past week, twenty
additional counties have definitely
set out to defeat the measure by
setting up organizations. "The en-
thusiasm," he continued, "being
shown by these organizations indicate
that the sentiment is rapidly
crystallizing into a definite trend to-
wards the defeat of the measure."

"Mississippi," said Mr. William-
son, "is essentially a state composed
of independent thinking people. They
love fair play and untram-
melled political connections within
the state, and they are resenting, in
no small way, the putting of the
highest officials of the state into
the liquor business, in charge of the
elections, and the supervisors, who
select the juries, interested in a
business which always brings breach
of law and corruption wherever it
finds the opportunity to rear its
ugly form."

—BR—

GRENADA

—o—

We have just closed, May 31st,
one of the most successful B. Y. P.
U. Training Schools had here in
many a day. There were about 100
who attended daily classes every
day and every class May 28 to 31.
We kept three classes going all the
time. Seniors studied Missions in
the Bible, by J. B. Lawrence, this
class was led by Mr. Auber J. Wilds,
our State B. Y. P. U. Secretary,
greatly to the delight of all. The
Intermediates studied the New B.
Y. P. U. Manual. This class was
led by Rev. Harvey Gray, in a fine
way. The Juniors studied Junior
Manual, led by Miss Grace Kirk,
who has just graduated from Blue
Mountain College and always does
anything she does well. Pastor N.
G. Hickman of Winona brought a
very fine inspirational message to
a splendid audience of prayer meet-
ing and B. Y. P. U. folk Wednesday
evening. We concluded the pro-
gram Thursday evening with a real
banquet, big crowd, including some
of the deacons and other leaders of
the church and all were very much
pleased and inspired by a very timely,
helpful and masterful address by
Pastor E. H. Westmoreland, the
new pastor of the Leland church.
We baptized five members into the
church Sunday evening. To God be
the honor and praise.

Jno. H. Hooks, Pastor.

—BR—

**RANKIN COUNTY BEER
RESOLUTION**

Passed by the Board of Supervisors
May 7, 1934

—o—

(Sent to us by Rev. C. J. Olander.
This might give a suggestion if not
a model for other supervisors.)

A resolution of the Board of Sup-

Help Kidneys

If poorly functioning Kidneys and
Bladder make you suffer from Getting
Up Nights, Nervousness, Rheumatic
Pains, Stiffness, Burning, Smarting,
Itching, or Acidity try the guaranteed
Doctor's Prescription Cystex (Sim-tex)
Cystex —Must fix you up or money
back. Only 75¢ at druggists.

ervisors of Rankin County, Mississ-
issippi, prescribing rules and regula-
tions as to territory outside of
municipalities for fixing zones, and
territory, prescribing hours of op-
ening and closing, and for such other
measures as will promote public
health, morals and safety, in the
sale of beer.

Section 1. Be it resolved by the
Board of Supervisors of Rankin
County, Mississippi, That in order
to regulate the sale of beer of any
alcoholic contents whatsoever, out-
side of municipalities, in the County
of Rankin prescribing hours for
opening, and of closing, and for
such other measures as will promote
public health, morals, temperance
and safety, it shall be unlawful to
sell or barter or give away beer of
any alcoholic contents whatsoever,
within 200 yards of a church or
school house.

Section 2. Be it further resolved
by the Board of Supervisors, That it
will be unlawful to sell, barter,
or give away, beer of any alcoholic
contents, whatsoever, to a minor,
or a person under the influence of
liquor, or any person commonly
known as a drunkard.

Section 3. Be it further ordered
and resolved by the Board of Sup-
ervisors, That it shall be unlawful
to sell, barter, or give away beer
of any alcoholic contents, in part
of Rankin County outside of mun-
icipalities except between the hours
of 6 A. M. and P. M., of any day,
except Sunday, and on Sunday it
shall be unlawful to sell, barter or
give away beer of any alcoholic
contents whatsoever, at any time.

Section 4. This regulation is ap-
proved under Sections 17 and 18,
Chapter 6, of House Bill 26, ap-
proved February 26, 1934, of the
Legislature of Mississippi.

—BR—

Pastor Garrett of Refugio, Texas,
had L. S. Cole of Marks, Miss., with
him in a meeting. There were 42 ad-
ditions, 22 by baptism. He says,
"Some of the greatest hours this
church has ever seen were exper-
ienced during these services."

—BR—

The farmer was angry. "What're
ye comin' home with your milk pail
empty fer? Didn't the old cow give
anything?"

"Yes," replied his son, "nine
quarts and one kick."—Ex.

—BR—

Crawford: "So you can't under-
stand why your boy in collgee flunked
in all the foreign languages?"

Crabshaw: "No; it's a mystery to
me. He picked up all the college
yells in no time."—Ex.

Allay Pimply Skin

Help nature clear up the blotches and
make your skin lovelier the safe easy
way—use bland, effective

Resinol

Sunday School Lesson

W. A. Sullivan

June 10, 1934
Jesus on the Cross
Matthew 27:35-66

To get the fullest account of Jesus on the Cross one must read the story of the crucifixion as told by each of the four gospels. Matthew's account omits certain interesting details given by the other three evangelists. For example, there are 7 recorded sayings of Jesus while He was on the cross where Matthew gives only one. Perhaps the most interesting of the four narratives is that given by John who was himself an eye witness. For our lesson today we take the story as Matthew told it.

1. **The Crucifixion** (Matt. 27:35-36). According to Jewish law capital punishment was administered by stoning. Crucifixion was one method used by the Romans. It was the method which Jesus chose to die. On more than one occasion (John 3:14; 12:32; Matt. 26:2) He foretold the manner of His death. If the question were raised as to why He chose to submit to the cross as the instrument of His death a partial answer might be: (1) It was the most humble way to die; (2) It was the most shameful way to die; (3) It was the most painful way to die; (4) when the fact of His resurrection came to be disputed, responsibility for producing His body was upon the Roman Empire by the authority of which Jesus was nailed to the cross and His body, after it was pronounced dead, placed in the tomb. However Matthew simply says "They crucified him."

2. **The Accusation** (27:37). "This is Jesus, the king of the Jews." That was the "Cause" for which Pilate sentenced Him to die. It was written in Hebrew, Greek, and Latin on a wide board and nailed to the upper part of His cross. Dr. Alexander MaClaren remarks: "It was tri-lingual, as John tells us,—in Hebrew, the language of revelation; in Greek, the tongue of philosophy and art; in Latin, the speech of law and power. The three chief forces of the human spirit gave unconscious witness to the King; the three chief languages of the western world proclaimed His universal monarchy, while they seemed to limit it to one nation. It was meant as a gibe at Him and the nation, and as Pilate's statement for his reason for the sentence, but it meant more than Pilate meant by it, and it was fitting that His royal title should hang above His head; for the cross is His throne, and He is King of men because He has died for them all."

3. **Jeers and Mockery** (27:38-44). Crowds passed by the cross and jeered at Him suffering there. Doubtless among them were some of those who, less than a week before, had waved their palm branches ("not yet withered") as they

shouted themselves hoarse crying "Hosannah to the King of Israel." How fickle popular applause! The chief priests, scribes, and elders added their mockery to the jeer of the mob. Said they, "He saved others; himself he cannot save, etc." Correct they were, though in a sense far different and deeper from what they meant. Indeed He could not save Himself, if He would save others. It was indeed a divine, gracious necessity that Jesus die on the cross. That however was far beyond the depth of those who watched and mocked Him while He died.

4. **Three Hours of Darkness** (27:45). Dr. MaClaren says: "We pass on to the darkness, desolation, and death. Matthew represents these three long hours from noon till what answers for our 3 P. M. as passed in utter silence by Christ. What went on beneath that dread veil, we are not meant to know. Nor do we need to ask its physical cause or extent. It wrapped the agony from cruel eyes; it symbolized the blackness of the desolation of His spirit, and by it God draped the heavens in mourning for man's sin. As one poet expressed it:

"Well might the sun in darkness hide,
And shut his glories in,
When Christ, the Mighty Maker,
died,
For man, the creature's sin."

5. **Forsaken** (27:46-49). The solemn stillness that held the awful darkness was rent by His cry "My God, My God, why hast thou forsaken me?" At that moment He must have been suffering the pain of spiritual death. He had become "a curse over us" that he might redeem us from the curse of the law."

6. **His Exodus Accomplished** (27:50). A crucified victim left to die on the cross sometimes lingered two or three days before death ensued. Not so Jesus. At nine o'clock in the morning (Mark 15:25) He was nailed to the cross and shortly after three o'clock in the afternoon (Matt. 22:50) He died. So He was on the cross about six hours. He remained there until He could say "It is finished." His life was not taken from Him. He laid it down freely of His own sovereign will. He was active, not passive, in His death of which He talked with Moses and Elijah on the Mount of Transfiguration (Luke 9:31) as "His exodus which He should accomplish at Jerusalem."

7. **God Reconciled** (27:51). At the moment Jesus died on the cross the great veil in the temple, separating the holy place from the Holy of Holies, "Was rent in twain from the top to the bottom." He, our great High Priest, at that moment, with His own blood, entered in once into the holy place" (Heb. 9:12) and obtained eternal redemption for us. "God was in Christ reconciling the world unto Himself." (2 Cor. 5:19; Col. 1:20).

8. **The First Fruits of the Cross** (27:52-54). When Jesus died, in addition to the rending of the temple's veil, the rocks rent, the earth quaked, graves opened, sleeping saints arose. The centurion, representative of the Roman Empire, seeing all these things, cried out acknowledging Him, saying, "Truly, this was

the Son of God." Just before He died, He saved one of the robbers dying by His side. As Dr. MaClaren remarks, "The power of the cross had begun to work."

9. **The Burial** (27:55-56). The story of the interment is simply told. Having obtained permission from Pilate, the governor, Joseph of Arimathea, assisted by Nicodemus (Jno. 19:39) removed the body from the cross and prepared it for burial. Accompanied by a few faithful, sorrowing women they carried it to the cemetery and placed it in Joseph's own new tomb. The tomb was a vault hewn out of stone. They rolled a great stone to the door of the sepulcher and departed. At the request of the chief priests and pharisees Pilate ordered the Roman seal placed on the door of the tomb, and a Roman guard stationed at the grave until after the passing of three days. Little did they know that they were amassing evidence to support through the centuries the message to the whole world, "He is risen as he said."

MISSISSIPPI COLLEGE GRADUATING CLASS

Four of the class of 1934 were graduated with special distinction, with degree of B. A. as follows: Wm. Neal Clayton, Ripley; Chas. Pettis Patterson, Clinton, Mrs. Jessie Johnson Stewart, McComb; Leon Van Devander, Gholson.

Thirteen were graduated with distinction, with B. A. degree as follows: Edw. L. Byrd, Mt. Olive; Wilbur F. Cole, Philadelphia; Elsie Mae Hutchins, Learned; Sam L. Jones, Indianola; Lawrence L. Lovell, Clinton; Culley Magee, Jr., Magee; Niles Boyd Miller, Edinburg; John Allen Moor, Tupelo; Shirley W. Powell, New Hebron; Willis L. Puckett, Columbus; Jas. M. Reeves, Summit; Rupert M. Ringold, Winona; David J. VanLandingham, West Point; Richard L. Williams, Learned.

The following were also graduated with the A. B. degree:

Amacker, Walter Kent, Kentwood, La.

Banks, Washington Paul, Newton. Barnett, William Francis, Mendenhall.

Bass, Meredith Alexander, Hazlehurst.

Bassett, Walter Sartis, Oak Grove, La.

Beasley, James Levi, Georgetown.

Berry, James Dampeer, Newhebron.

Bounds, Samuel B., Newton. Boyd, Lavelle Hance, Louin.

Cox, Carey Edward, Climax, Ga. Crick, E. Z., Louisville.

Dennis, Crawford Granberry, Ter-

ry.

Derrick, William Jacob, Jr., Clinton.

Fuller, James Luther, West Point. Gonia, Julius Buford, Learned. Hitt, Bruce Owen, Clinton.

Hodges, Fred Barry, Jr., Wesson. Hollowell, Quentin Barber, Yazoo City.

Hughes, Clarice, Clinton. James, Van Owen, Clinton. Keen, Annie Jane, Weir.

Kennedy, Heber, Magee. Knight, Lonnie Willard, Carrollton.

Landrum, Walter Melvin, Clinton. McBride, Charles Elliott, Indiana-la.

McDowell, John D., Flora. McGee, Tildon Solomon, Philadelphia.

McKnight, Alvie Littleton, Cleveland.

McMahon, David Cleveland, Jr., Batesville.

McMullan, Joe Harold, Newton. Mangum, Paul Lomax, Magee. Mayfield, Carey Tillson, McComb. Meeks, Jimmie Almath, Walnut. Merrill, Clyde Edwar, Jr., Itta Bena.

Miller, Davis Milton, Jr., Hazlehurst.

Moore, Glenna Emily, Jackson. Morris, Clarence Little, Clinton. Odom, Hillard Kermitt, Star. Overby, Sue Dell, Brandon.

Pettway, Billy, Oak Ridge. Pittman, Furman, Walthall.

Price, Charlie C., Newhebron. Riley, John Bunyan, Jr., Flora. Rowe, Vernon Dodds, Jr., Winona. Scott, Anna Mae, Clinton.

Seymour, Warren Clifton, Stewart.

Simmons, Ronny Boyd, Osyka. Simpson, Frank Lamar, Sallis.

Smith, Charles Walden, Amory. Sproles, James Cornelius, Durant. Stewart, Thomas Theodore, McComb.

Thigpen, Frances Elizabeth, Benton.

Thompson, James Clinton, Crystal Springs.

Traxler, Vernon Clyde, Hattiesburg.

Triplett, Joseph Nimrod, Mashua-ville.

Wallace, Erbin Miller, Beach.

Ward, Nida Mooney (Mrs. A. A.), Edinburg.

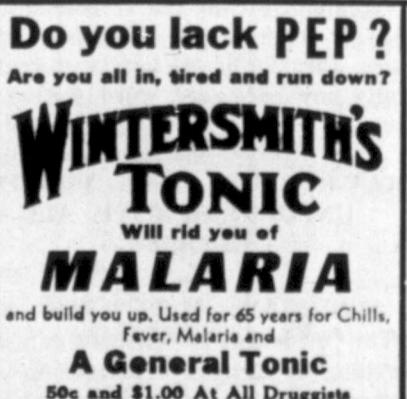
—BR—

SUNDAY SCHOOL DEPARTMENT

Rev. W. D. Wallace, who has recently gone from Lumberton to Ackerman as pastor, began a Daily Vacation Bible School in his church May 21 and makes the following comment:

"This is the church's first effort at promoting a D. V. B. S. But the people are enthusiastically for it, and I am persuaded they will wish to make it a permanent part of their educational program. It is giving me an opportunity with the youth of our community which I could not have had otherwise."

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Used Since 1820 25c at Drug Stores



Thursday, June 7, 1934

THE BAPTIST RECORD

11

THE ROBERTS' LIQUOR BILL
N. S. Jackson

—o—

The proposed Roberts' Liquor Bill on which our people will vote July 10th has much in common with the Canadian system of so-called control of liquor selling. It will be well, therefore, for us to know the facts.

1st. The word control is deceptive, it is a misnomer. Liquor is bought by the government from private manufacturers and sold in government stores. The only control exercised is while the liquor is on the shelves of the dispensaries.

2nd. Drinking has increased enormously. The number of Liquor Permits issued to individuals increased from 274,336 in the Province of Ontario in 1927 to 559,226 in 1931, an increase of 284,890—more than 100 per cent. The increase is more largely resident than non-resident, or permits issued to tourists. Records show that only 1 in 100 American tourists took out a purchase permit in 1931. In 1932, four out of every seven homes in Ontario had a liquor permit. In the Dominion as a whole consumption of absolute alcohol increased from 2,551,973 gallons in 1923 to 5,230,568 in 1930, or, more than doubled in seven years.

3rd. Manufacturers have, by advertising, sought to stimulate and increase buying. One firm, the Frontenac Breweries, of Quebec, a few years ago advertised a free ale tasting festival. Visitors were invited, and each one was given a quart for home consumption, in addition to that given at the brewery. A newspaper reporter went down on the second night of the "festival" and reported that thirty policemen were necessary to keep the people in line. Men and women staggered drunkenly, and brewery attendants led fifteen and sixteen year old boys and girls into booths and gave them ale and beer. Under the proposed Roberts' Bill there is no provision prohibiting the advertising of liquors selected for sale in, and by, the State. Manufacturers would start high-powered advertising campaigns to popularize and increase sales.

4th. With increase in drinking there has been a corresponding increase of crime attributable to drink. In a seven year period, 1923 to 1930, the percentage of increase is given: Vagrancy and Disorderly, 115 per cent; Offences against children, 115 per cent; Felonious assaults, 91 per cent; Violent Crimes against property, 180 per cent; Driving while drunk, 410 per cent. Crime of all kinds has increased enormously. Minor offenses for the period increased 125 per cent, while major crimes show an increase of 87 per cent.

5th. In a five-year period, 1926 to 1930, fatal auto accidents increased from 423 to 1,248, approximately 300 per cent.

6th. Liquor and politics have formed an unholy alliance. It is more liquor control of government than government control of liquor. While an American Commission was investigating the system of liquor selling in British Columbia, the Vancouver Province, leading daily

of British Columbia, said editorially: "We wonder if the American investigators have noted a vital fact connected with the situation here—extent to which during the years of government control liquor and beer have been a dominating influence in the affairs of this province—the extent to which liquor and beer have swayed administration—have influenced legislation and dictated policy. It is one of the tragedies of our experience that while liquor has been ostensibly under control, it has been really in command. Investigators who are here from the United States now will be able to witness, if they inquire deeply enough, this collusion between politics and liquor in its most shameless form."

7th. Bootlegging has greatly increased. Ontario had under provincial prohibition in 1925, 1926 and 1927 an average of 5,343 violations of liquor laws. Under the first 3 years of government control, 1928, 1929 and 1930, the average number yearly for the period was 8,614, an increase of 62 per cent. New Brunswick for the same period had increased 68 per cent in liquor law convictions. Note the following quotations: Attorney-General Craig, of Manitoba said: "Retail bootlegging had increased." The Vancouver, British Columbia, World, published an editorial headed, "End the Bootlegger's Paradise," in which it said: "Has not the time arrived to put an end to the inevitable position British Columbia has achieved as the headquarters of the bootlegging business?" The Vancouver Sun said also editorially: "The operation of bootlegging joints in this city is a disgrace to Vancouver." The Liquor Control Board of British Columbia has been keeping liquor stores open till midnight to compete with the bootleggers. The price of liquor permits has been reduced from \$2.00 to 25c.

8th. Revenue. The cost in various ways to the provinces has far outweighed the revenue derived from the sale of liquor. Naturally, funds spent for liquor are diverted from more legitimate lines. As a revenue producer, liquor is a deceiver. According to the New York Times of August 31, 1932, Quebec was floating a loan of \$10,000,000 to pay current expenses. The prospective deficit in 1933 was set at \$7,000,000 in September, Ontario \$3,500,000.

9th. Director Fernand Dufresne, annual report in Montreal Courts reported "Morality offenses reached 18,814 in 1932 as compared with 11,151 in 1931. This is an increase of 69 per cent. Ben H. Spence, well known Canadian newspaper man says: "The so-called 'Liquor Control System' of Canada as a magnificent, stupendous success from the standpoint of men who make and seek to derive profit from the sale of alcoholic beverages, and from the standpoint of men who drink and want facilities provided by which they can obtain the kind of drink they want."

Perhaps, also, from the standpoint of the politician who seeks a system that will provide jobs for party friends and business associations that will provide party funds.

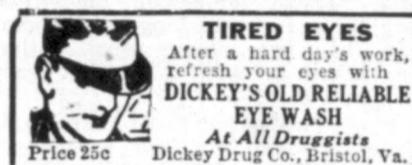
But from the standpoint of seri-

ous minded citizens who seek to purify the life of their country and strike off shackles that hinder development; and of altruistic reformers who strive to lift humanity to higher levels; these systems are a ghastly, grim, unspeakable failure.

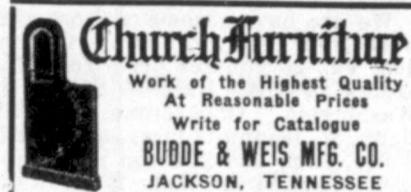
It cannot be repeated too often that the evils which arise from the use of alcoholic beverages cannot be remedied by providing facilities, readily obtained, any more than a plague can be cured by providing facilities, even under government auspices, for the dissemination of germs of disease."

BR
M. E. WARD
—o—

Whereas, God in His infinite wisdom has seen fit to call to his heavenly abode brother M. E. Ward, a faithful member and most worthy



"Bill's only books are women's looks."—"It's hard to earn a bachelor's degree that way."—Argosy.



A PLEA for Understanding

From Annual Report of Sunday School Board
Southern Baptist Convention

The Sunday School Board must at times ask for a clearer understanding, on the part of its constituency, of its place in the denomination's life, and how and why these relationships have come about.

Originally the Board was organized for the publication of Sunday school periodicals (taking over the *Kind Word Series* then issued by the Home Missions Board).

Very naturally from its name, however, it found itself interested in field work, and early in its life put its first Sunday school secretaries in the field.

Originally the B.Y.P.U. work was led by a separate and independent Southern B.Y.P.U. organization, and the Convention early in its developments decided this should also be a part of the Board's task.

The Statistical work so faithfully done by Dr. Lansing Burrows, found its way by direction of the Convention's action to us.

The Student Movement was originally an Inter-Board Commission, representing the Foreign, Home and Sunday School Boards and the Woman's Missionary Union, but by direct Convention action this was transferred to our charge.

As the Sunday school movement grew in the South, the Convention directed that certain lines of its developments should come under denominational control. As the far-reaching movement for departmentalizing the Sunday school grew over the country, these departments had to be cared for by us if our schools were to be under Baptist direction. Notable among these was the growing organized class movement, such as the Baraca Movement, under undenominational direction and control. This led none too soon to our own denominational direction for this needed work. In this way our various departments were organized one by one to care for specific lines of work.

The Daily Vacation Bible School began to be a real development throughout the country and demand was made that we foster and direct it.

As our vast Teacher-Training Work developed and our study courses for the B.Y.P.U. and with it the widespread study work of the Woman's Missionary Union, the need for supply centers convenient to the people, led first to the establishment of state Book Stores, and then a desire that we oversee and extend this branch of service to the churches.

No one planned all this in advance, or even anticipated it, but our great development year by year, has led us into one of the greatest organized movements in the country for denominational development, and under denominational control.

All this has brought about vast developments, with a vast constituency and with vast responsibilities, but with vast possibilities for usefulness and further development. It was ours to follow the pathways opened by Divine Providence, and to go where these paths led. But the "Interpreter's" guiding hand has been the Divine leading, and in every stage of this development we received the approval and direction of the Convention, and reported back for approval and guidance.

BAPTIST SUNDAY SCHOOL BOARD
NASHVILLE, TENNESSEE

The Children's Circle

MRS. P. I. LIPSEY

My dear children:

Fannie Mae gives us an interesting puzzle today, in which the answer, Praise, is given by the first letters of the Books of the Bible in which the replies to the questions are found. For instance, the reply to the first question is found in a book beginning with P, and you and mother must find this book and the chapter and verse. The reply to the second question is found in a book beginning with R; and so on. This is a puzzle to try our metal: let's see how many of you can solve it. In last week's paper we have a puzzle from Lura: that is still to be solved, also. Robert Henry has sent us a good gift, paying the dues of Jeannie Lipsey Club, No. 13, for April, May and June.

We are having some visitors this week from pretty far away, Clarendon, Va., 20 minutes drive from the capitol of the United States, in Washington. Of course you will think of Jeannie Lipsey and Little Sister, Ann, and you are right, and their mamma is with them. Julia Frances is here visiting us, and tomorrow her daddy and mother will be here. Bettie and John Crawford from Brookhaven, have also been here, with their father and mother, so you see we have been having a pretty lively week, especially when you remember that this is commencement week at Mississippi College. The little girls, Jeannie and Ann have grown ever so much since they were here: they have to go "down town" with me, or to take long rambles in a big field across the highway, with their mother. Their bright dark eyes see everything, and many a question is asked that is not so easy to answer. A day or two ago, they had a morning's visit from three little girls from Jackson, and had the best time! It would be nice if some of you could come to see them, but by the time you read this they will have left us and gone on to visit "Grandmother Laura" in Ruston, La.

I haven't told you what we gave to our two causes for the month of May, have I? We sent \$24.00 to Bro. Miller for the Orphans, and \$16.00 to Bro. Cormier for his expenses! Do you wonder how we could send so much? Here's how: Jeannie and Ann's papa sent us \$20! Isn't that fine? But I must close, with much love from,

Mrs. Lipsey.

**Bible Story No. 22: June 6th
Jesus Dies for Us: Luke 23:33-49**

After so-called trial before Annas, Caiaphas, Pilate, Herod, and again Pilate, perhaps three or three and a half hours from beginning to end, Jesus, probably attended by four soldiers, was led out to His death bearing His cross. At nine o'clock in the morning, the cross being now borne by Simon of Cyrene, because our Lord's strength had failed, they reached Golgotha, the hill outside the city that was shaped like a skull. Here they nailed Him through quivering hands and feet to the cross, and two robbers also were crucified, one on each side of the Saviour. While this was being done, Jesus prayed to His Father for forgiveness for those who were thus putting Him to death, because "they knew not what they did." Their work done, the four soldiers divided between them such of His garments as were nearly of the same value—the head-gear, the outer cloak-like garment, the girdle and the sandals. Besides these, there was the most valuable of all His clothes, the seamless woven inner garment, and for this they cast lots, as we might "draw straws," and one soldier got it. (Psalm 22: 18.) The people, who had seen Him

work miracles of healing, stood now watching the Healer suffer. The rulers still mocked Him; they said that He who had saved others could not now save himself! Was this true?

The soldiers made sport of Him by offering Him sour wine and saying, "If you are the King of the Jews, save yourself." Even one of the robbers, suffering beside Him, reviled Him, saying, "Aren't you the Christ? Save us and yourself." (For over His head had been put up the inscription, This Is The King of the Jews). But the other robber reproved his fellow, "Aren't you afraid of God, even though we are all having the same punishment? We indeed deserve it, for what we have done, but this man has done nothing wrong." Then to the Lord he said, "Jesus, remember me when you come in your kingdom." Jesus gave him the solemn promise that he should be with Him that very day in Paradise.

From twelve till three there came darkness over the land, the sun's light failing. The curtain of the Temple was torn down by the Hand of God. Then it was that Jesus spoke with a loud cry, "Father, into Thy hands I commend my spirit," and His great act of sacrifice for our sins was completed.

—o—

Mathiston, Miss.,
May 28, 1934.

Dear Mrs. Lipsey:

Here I come at last with my dues for our orphan friends and Mr. Cormier. I have been very busy finishing my first year of school work. I passed to the second grade, and today mother and I start to a D. V. B. school.

Miss Evie Landrum spent several days with my mother last week. She told me about you being her Sunday school teacher. I learned to love her so much, also she told about yours and her fine trip to Fort Worth.

I'm going to write my next letter without any help.

Your friend,

Robert Henry Booth.

P. S. My dues are for April, May and June.

I congratulate you, Robert Henry, on making your grade in school, and I'm sure you are enjoying the Vacation Bible School. Miss Evie is certainly a fine person. She and I are great friends. I will be glad to see what a good letter you can write without help. Thank you so much for the excellent dues: they shall cover the three months.

—o—

PUZZLE

By Fannie Mae Henley

In what book of the Bible are found the following:

1. A reward promised to the man diligent in business.
2. The one word that is said to contain the whole law.
3. The sending out of the first foreign missionaries.
4. A vision of world peace, or some results of the Messiah's reign.
5. The early Bible name for a prophet.
6. The whole duty of man.

Answers: The first letters of the books where they are found form the word, Praise.

—o—

Byhalia, Miss.,
May 28, 1934.

Dear Mrs. Lipsey:

My school is out now and I am having a good time. I am at Grandmother Hardy's out in the country. She has lots of baby chickens, ducks, guineas, a turkey that hides her nest, and several hens lay in the big barn loft on the hay and "Ma" lets me get the eggs.

I have a rope swing down in the woods near the grapevine swings,

and away over in the pasture is a big pond with fish in it. Late in the evenings I go with granddaddy to drive up the cows.

Along with my Jeannie Lipsey Club dues we are sending a puzzle, but instead of the first letter of the answers spelling a word as Mrs. Mayo's do, we used the first letter of the book in the Bible where the answer is found to spell something that God says, "Let everything that hath breath—the, Lord."

Your friend,
Fannie Mae Henley.

You are surely beginning on a fine vacation, Fannie Mae, with those hens, chickens, ducks, cows, guineas, eggs and fish to be concerned with, to say nothing of the swings. I am publishing your puzzle, and send my thanks for the dues.

—BR—

REPLY TO W. R. HUNT, M.D.

J. O. Guntharp

—o—

The dear brother seems to be troubled about some of our leaders claiming that moral conditions of this old world are getting worse, and that it is impossible for it to be otherwise, because the Bible teaches that it will be that way. He says he is laying down a challenge to anyone who will quote scriptures to disprove his claims.

O. K. Doctor, you say so far as the written record stands, you have not yet found a clear definite period of history that you would be willing to call the highest point in the morals of the world. Yet you have agreed that: There is a written record when morals were lowest, in the history of the world, and quote the fifth verse of the sixth chapter of Genesis, "And God saw that the wickedness of man was great in the earth, and that every ungodly thought of the thoughts of his heart was only Evil continually." Brother Hunt, will the world drift back into wickedness like that before Jesus comes back to earth again? Let the Lord answer, Matt. 24:37: "But as in the days of Noah, so shall also the coming of the Son of man be. Far as in the days of Noah were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away: So shall also the coming of the Son of man be." Say brother, did the Lord lie? According to what Christ said this age will end in judgment be just like the age of Noah. The scriptures abundantly support this view.

II Tim. 3. "This know also, that in the last days perilous times shall come." Notice He says in the last days perilous times shall come. Will the people be morally good? Hear what Paul has to say about their morals: "For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, traitors, heady, highminded, lovers of pleasure more than lovers of God." The 13 verse says "But

A Baptist pastor (graduate of McMaster University, Canada) visiting in the State of Mississippi, is free to supply for one or two of the following Sundays: July 22 or 29, or August 5 or 12. Will supply either large or small church for honorarium. Address R. W. Matthews, c/o The Baptist Record.

evil men and seducers shall wax worse and worse, deceiving and being deceived. Paul said in the 7th verse that this crowd was ever learning and never able to come to the knowledge of the truth." Did Paul lie? Brother you had better get your glasses on and read your Bible.

This question: What is the practical effect on the conduct, and course of the doctrine of the end time? John Wesley, when asked this question, "What would you do, Mr. Wesley, today if you knew that Christ would come tomorrow?" The great preacher replied by saying, "I would do exactly what I planned to do today." The meaning of which is: every day should be filled with work for the Lord, that when He comes He will find you watching and not find you asleep.

I am sorry to know that the majority of this world will never be able to read the signs of the coming of Christ, according to what our Lord said, "They knew not until the day that the flood came and took them all away." I just feel like praying the prayer for Bro. Hunt that Elisha prayed for his servant, "Lord open his eyes that he may see." The scriptures that the brother has given are O. K., but the most of them are pointing to the kingdom age. Which will never be fulfilled this side of the second coming of Christ, when His feet shall stand upon the mount of Ahaes which is before Jerusalem on the east. Zec. 14:4.

Simeon hath declared how God at the first did visit the Gentiles to take out a people for his name, and to this agree the words of the prophets; as it is written: "After this I will return, and will build again the tabernacle of David which is fallen down and I will build again the ruins thereof, and I will set it up." Acts 15:14; 15:16.

See Rev. 5:10, "And we shall reign on the earth."

I shall take what the Bible has to say about the morals of the people, and I sincerely believe that they are mighty bad now.

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B. Y. P. U. Department

"We Study That We May Serve"
AUBER J. WILDS, General Secretary
Oxford, Miss.

SUNRISE, FORREST COUNTY

The B. Y. P. U. of Sunrise church sponsored a very interesting study course last week. This church is about seven miles from Hattiesburg, Mississippi, and has sent out from it many fine boys and girls. The pastor, Rev. C. S. Moulder, taught "Growing a Church." He carried with him from the Woman's College three of the young ladies in school there. Miss Roma Fae Vinson taught the Juniors "The Books of the Bible"; Miss Ruby Therrell taught the Intermediates "The Desire of all Nations"; and Miss Adelle Martin taught the Seniors "The Senior B. Y. P. U. Administration." There was an average attendance of 42 during the week. At the end of the examinations the whole B. Y. P. U.'s sponsored a delightful recreation hour.

DISTRICT FIVE CONVENTION



W. L. Compere
President Dist. 5

Next Tuesday at three o'clock the convention for District Five opens. The Ellisville church is all set and waiting for the hundreds of young people who are coming from all parts of the district. The district includes fourteen counties: Clark, Wayne, Jasper, Jones, Lamar, Forrest, Perry, Greene, George, Jackson, Harrison, Hancock, Pearl River and Stone. Last year at Wiggins there were more than four hundred in attendance from out of town and Ellisville is expecting to have as good an attendance as they had last year. The officers for this convention are: President, Wm. L. Compere of Ellisville; Vice-President, H. V. Redfield, Wiggins; Secretary, Mrs. O. R. Saucier, Hattiesburg; Junior and Intermediate Leader, Mrs. F. J. Pate, Biloxi; Chorister, R. R. Corder, Picayune; Pianist, Miss Fern Stockstill Carrere; Divisional Presidents, W. E. Hellen, Laurel; Wallace Harrell, Hattiesburg; E. S. Flynt, Handsboro. These officers with other leaders in the district will be due credit for the fine attendance expected at the convention.

Brookhaven is entertaining the district B. Y. P. U. Convention for District Six for the third time in the fourteen years the districts have been organized and holding conventions. The young people like to go to Brookhaven and the Brookhaven church, one of the outstanding Bap-



A. F. Crittenden
President Dist. 6

tist churches in the Southern Baptist Convention, seems to like to have the young people come. Several hundred from the following counties will be enjoying the splendid hospitality of Brookhaven Baptists and no doubt others next Thursday and Friday: Claiborne, Jefferson, Adams, Franklin, Wilkinson, Amite, Pike, Walhall, Marion, Covington, Jeff Davis, Lawrence and Lincoln. Rev. A. F. Crittenden, pastor of the host church, is president of the convention, and is offering to the Senior who wins in the Senior Speaking Contest that is to be held on Friday morning, all expenses at the Baptist Assembly in Hattiesburg in July. This is in addition to the cash prize offered by the convention. We are hoping that every Senior union will be represented in this contest.

Next week we hope to give you a good report of the conventions that are in session this week in New Albany and Meridian.

CLARKSDALE B. Y. P. U. DOES MISSIONARY WORK AT HOME

Two members of the Clarksdale B. Y. P. U., Mrs. V. E. Boston and Mrs. M. J. Dunn recently helped the negro B. Y. P. U. in their city in their study course. This is a fine service and worthy of the praise of us all. It is a service most B. Y. P. U.'s could render and thus bring a blessing to themselves as well as to those you serve.

PHEBA REORGANIZE B. Y. P. U.

On Sunday night, May 6, the young people met to reorganize their B. Y. P. U. for the summer.

N. E. Sumrall was selected chairman and took charge of the assembly.

After song service and prayer Mr. Sumrall talked to the young people about the Aims of the B. Y. P. U. and the duties of the officers.

The following nominating committee was selected: Lawrence Miller, Carrie Sizemore, and Mrs. N. E. Sumrall.

The officers nominated by the above committee were as follows:

President, N. E. Sumrall; vice-president, Mrs. J. R. Terry; Corresponding Secretary, Mrs. G. B. Terry; Recording Secretary, Mrs. N. E. Sumrall; Treasurer, Frances Terry; Bible Readers Leader, Mr. Douglas; Organist, Elizabeth Bryan;

Chorister, Lawrence Miller.

Group Leaders: Group No. 1, Alice Berry; Group 2, Mr. Cummings; Group 3, Glenice Sizemore.

Leaders for Junior B. Y. P. U., Mrs. Cummings and Mrs. Bankston.

At a recent meeting of the B. Y. P. U. the officers nominated by the committee were elected as a whole.

—o—

COUNTY B. Y. P. U. MET AT CALHOON CITY THE THIRD SUNDAY IN MAY

Following is the program of the County B. Y. P. U. meeting held at the Calhoun City Baptist Church on the third Sunday in May:

Keynote—Because we love Him.

2:30 Song service—Chorister.

2:45 Devotional.

Special song—Calhoun City B. A. U.

3:00 Reports from Unions, awarding banners on attendance.

3:10 The Associational Goal for the year.

"My part in reaching that goal."

—B. Murphree and Miss Tyler.

3:20 Better B. Y. P. U.'s; Because we love Him.—Miss Bridges.

3:30 The B.A.U. and its place in the B. Y. P. U. department.—Mr. Lackey.

3:40 Junior-Intermediate work.—Mrs. Daniels.

3:50 Special music—Instrumental.

3:55 Playlet: The Cantites and the Canites—Calhoun City Juniors.

4:00 Announcements, and closing prayer.

—o—

BAY SPRINGS HAS UNIQUE STUDY COURSE AND REORGANIZES

Not satisfied with the work our B. Y. P. U. was doing, we decided to have a study course, using the Manual, and asked Mrs. W. J. Shoemaker to meet with us and lead out in the discussions. This course was taken during the week May 14-18, and at the close thirteen took the examination.

Our plan of study was the appointment of each officer who led out throughout the week, acting his part as taught in the Manual, and with committees working as directed.

We liked the "play-like" method, and on Sunday night last we reorganized by this plan, adopting a constitution and by-laws, and only those are to be members henceforth who sign the B. Y. P. U. pledge. Our motto is Onward, Upward Reverently, and the Union is called the "O. U. R." Union.

(Miss) Jessie Ruth Norton,
Corresponding Secretary.

—BR—

BILOXI FIRST

—o—

Three hundred thirty-six attended our Sunday school classes last Sunday. This is eleven more than our record attendance which was reached a few Sundays ago.

In planning the training work of our church for 1934 we planned to have one training course each quarter. We had one in February, and as a large number requested it we had another one in March. By the time that class was completed the interest had so deepened that the pastor was requested to teach another book the following week. He

not only taught the following week, but has taught practically every week since.

Nearly all of our Sunday school officers and teachers above the Primary department now hold the Convention Normal Course diploma and are studying for the blue seal. Not one of our Sunday school officers and teachers, so far as the pastor knows, dances, or plays bridge or attends the Sunday picture show or plays golf on Sunday.

While we are rejoicing that our people are manifesting an increasing interest in studying the work of our Lord, it is the pastor's hope that the day will soon come when he can preach somewhere in the city each night during the week, each week and leave the matter of teaching and training our workers each night in each week to some one else.

Sincerely,

G. C. Hodge.

SUNDAY SCHOOL DEPARTMENT

—o—

The following classes became standard during the month of May:

Adult

T. E. L. Richton; T. E. L. Grenada; T. E. L. Magee; Young Matrons, Drew; Mizpah, Laurel First.

Young People

Builders, Meridian First; Gleaners, Meridian First.

BR

It was a great disappointment to Miss Traylor that a slight spell of illness kept her away from some of the earliest district conferences of the W. M. U. in the state. She needs a rest, and we hope she gets an early summer vacation. But right now her heart is exercised about these district conventions. Mrs. Rice, the State President, Miss Robinson, the Young People's Leader, and Miss Evie Landrum, Field Worker, and others will be on hand. And the district leaders have shown that they know how to make a great convention. Pray for these women.

BR

Rev. E. W. Mestmoreland, the new pastor at Leland, says: "We are already very much in love with Mississippi and Mississippi Baptists. They are a great host and we are glad to be counted among their number. We are delighted with our new field of labor. I find that the people here are thoroughly cooperative in all of our denominational work. I presented the Baptist Hundred Thousand Club after my return from the convention and already 22 persons have responded to the appeal. We have fixed our quota at 40."

HEADACHES Yield Quicker

To This RELIABLE
"Balanced Prescription"

It's bad enough to have a headache, it's worse to take chances with unsafe imitations which may upset your stomach and leave a "Heart-Shocking" after-effect. STANBACK, the ONE "Balanced Prescription," contains exactly the proper amount of each pain-relieving agent to insure both SPEEDY and RELIABLE relief. STANBACK also gives quickest relief from Neuralgia, periodic and muscular aches and pains due to inorganic causes. Ask for STANBACK and for your PROTECTION, make sure you get STANBACK. —10c.—Adv.

OUR HEROIC BROTHER IN

BLACK

By H. H. Smith

—o—

The Negro has many commendable traits. He is, as Bishop Walter Lambuth said, "good-natured, humorous, kind and generous, loyal to his friends, and devoted when religious." To these distinguished traits of character may be added another, heroism. The Negro has shown himself capable of performing some of the noblest acts of heroism, as gleanings from press reports during the past years will show. The Vestris disaster revealed a true hero in the person of a young Negro. The report says: "Out of the tragedy and gloom of the Vestris disaster, in which scores lost their lives, comes the story of the heroism of Lionel Licorish, Negro quartermaster of the doomed vessel, a youth who saved at least twenty lives."

"Remaining at his post until all hope was gone, Licorish plunged into the sea and swam to a lifeboat, in which he found only a wounded fireman. On climbing in he discovered that there were no oars in the boat. Diving again into the sea he swam among the wreckage until he found and brought back two serviceable oars. Four hours he rowed about, picking up person after person, and keeping the craft afloat until help came. Alfredo Ramos, one of the survivors, said of him: 'That little Negro did what the officers of the Vestris failed to do. He took charge of boat number 14 and not only saved the passengers, but occasionally jumped out to catch helpless passengers floating in the waters. By the time the American shipper picked up the boat he had saved twenty lives.'

Rechristened as a mark of Respect.

An editorial in the Dallas Morning News described an unusual act of heroism on the part of the Negro porter when a disastrous wreck occurred. "The sleeping car, Sirocco, was in the wreck that cost so many lives near Rockport, N. J. When it comes out of the repair shops it will bear the name of Daniels. The new name is in honor of the porter who used to have the car in charge. Oscar J. Daniels he was on the pay roll of the Pullman Company, but he answered to Oscar or Daniels or George. It was all the same to Oscar. Black though his skin was, he had the heart of courage when the last great testing came. In face of clouds of live steam from the wrecked locomotive he closed the door of his car and saved others instead of himself. The steam took Oscar into its arms of agony and handed him over to death. But he lived long enough afterward to wave an attending physician to a little child whose need he adjudged greater than his own."

The editorial comment is to the point: "It is said that this is the first time in the history of the sleeping-car company that an employe's name has gone on a car. But there will be no criticism from its lapse of policy. Bravery knows no conditions save the need of it, and manhood rises above the accidents and inheritances of life. No man could have done more than Oscar

Daniels did . . . A man can not be born too humble or by misfortune sink too low to reach up and achieve heroism, provided the stuff of heroes is in his heart. It may be that Oscar Daniels did what he did without thinking. It may be that it was all over before he consciously thought at all. It may be that the grooves of duty to those for whom he was responsible held his actions when actions counted most for them—and most for him because of them. But however these things may be, no man, be he black, or brown or white, need hesitate to take off his hat as he enters the sleeping-car that Oscar Daniels rechristened with sacrifice."

Space will hardly allow further notations of heroism by our brother in black, but we cannot forbear relating this incident: "A Carnegie hero medal is being sought for Bud Francis, of Liberty, Miss., thirteen year old Mississippi Negro boy, for saving the lives of three small children who had fallen into an abandoned well. While spectators screamed helplessly, Bud slid down an iron pipe to the bottom of the forty-foot well, pulled the babes out of the water and set them on a ledge, where he guarded them until a basket could be lowered."

Because of a few criminal characters among the Negro race, some people are so unreasonable and unjust as to brand a whole race as utterly bad. Let us look with admiration upon the good qualities of the Negro race, and upon these worthy qualities help him build a worthy character. The spirit of our religion demands nothing less.

Ashland, Va.

—BR—

THE "BENEFITS" OF REPEAL

By Chapin Hall

—o—

(This is the last of four articles by Mr. Hall on liquor conditions as they are today, locally and nationally, three months after the repeal of the Eighteenth Amendment.)

Having discovered that, up to this point in our survey, 7 of the 8 major promises used to influence voters to support repeal of the prohibition amendment have not been kept we come to the come important of all. It is the one giving assurance that "crime will be reduced to a minimum, respect for law will be restored and real temperance given a boost."

If these things had been brought about or were in process of being brought about, or if there was any indication that they could be brought about, repeal of the Eighteenth Amendment would, indeed, justify itself, but like all the others these promises come under the category of a "good trick if they do it," and "they" haven't done it.

Prohibition, it was argued, makes for crime, but the three months which have elapsed since repeal have been busy ones for the police in all parts of the country while drunkenness and drunk driving with its accompaniment of crashing automobiles, groans of the injured and hurrying ambulances has increased many fold.

As compared with the anticipatory damp year of 1933 with its three-point-two beer the record shows that

in Philadelphia, where prohibition was never more than a four-syllable word, the increase in drunkenness reflected through the medium of police blotters to February 1 was 12.3 per cent; in Minneapolis, 16.2 per cent; Boston, 21.4 per cent; St. Louis, 23.5 per cent; New York City, 55.5 per cent; Los Angeles, 95.5 per cent; Denver, 116.8 per cent; Portland, 116.8 per cent.

In Los Angeles, however, later police records are available. These, painstakingly compiled for The Times by Rhoda Cross, statistician for the department, reveal a state of affairs which is nothing short of shocking. The comparative computation is made on the basis of 85 days from the date repeal became effective, 12.01 a. m., December 6, 1933, to the same hour on March 1, 1934.

From December 6, 1932, to February 28, 1933, both inclusive, arrests by Los Angeles city policemen for drunkenness, being drunk in an automobile and drunk driving totaled 5,830 males and 301 females. After repeal seemed to be reasonably assured arrests increased in a steadily ascending scale. Federal oversight was withdrawn, the California enabling act was dead; 3.2 beer and wines were legally available. Under such conditions arrests for the eighty-five days immediately preceding repeal jumped to 8,539 men and 559 women.

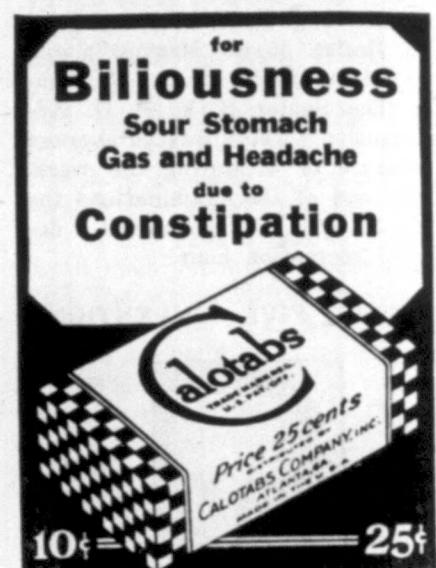


Now look on this picture.

For the eighty-five days following repeal 12,112 men and 727 women were arrested for excessive dalliance with the "cup that cheers." Of this number 1,564 were charged with being drunk in an automobile and 233 with drunk driving, several children falling victims to this latter type of criminal.

Reduced to a percentage basis, drunkenness arrests for males increased in the December 6, 1933-February 28, 1934, period 42 per cent over the preceding period, September 12, 1933, to December 6, 1933, while female arrests increased 30 per cent for the same time. This same eighty-five days, December 6, 1933, to February 28, 1934, following repeal shows an increase

(Continued on page 15)



"Ye are Our Epistle"

MISSISSIPPI COLLEGE

Can say like Paul: "Need we as some epistles of Commendation? . . . Ye are our Epistle, Written in our Hearts, Known and Read of All Men; written not in Tables of Stone, but in Hearts of Flesh."

Those who have gone out from Mississippi College are our best recommendation. They stand for what is right.

They have high ideals. Their lives are worthy. They serve their generation.

They occupy places of responsibility and honor in every field of endeavor. For more than a century the stream of life from Mississippi College has poured out to bless the world.

We are better prepared today than ever to do the work of a Christian College. The young men from the State High Schools are coming to us. Write to us for full information.

D. M. NELSON, Ph.D., President
MISSISSIPPI COLLEGE

Clinton, : : : Mississippi

Thursday, June 7, 1934

THE BAPTIST RECORD

15

UNIVERSITY OF SHANGHAI

—o—

Greetings from the University of Shanghai! I am very happy to tell you that I reached home safely on March 7, after having spent the last seven months in Canada and the U. S. A. It was indeed a great joy to meet so many loyal friends of Foreign Missions and of the University of Shanghai. I was greatly inspired by the successful missionary conference and the sacrificial spirit of many devout Christians. I was royally received everywhere. I wish to express my profound gratitude to you, and through you to all our mutual friends, for your warm hospitality to me.

Upon my return I found the institution in good condition, with the usual large enrollment. During my absence, Dean T. K. Van, who served as the acting president, and the other colleagues carried the burden of the work cheerfully and efficiently. The spring term is in full swing now.

The religious work on the campus has been carried on as vigorously as usual. It is the purpose of the university to bring to bear upon all the students definite Christian influence. This is done through the personnel of the faculty, in religious courses, religious meetings, and student Christian organizations. Perhaps the most effective Christian influence in the university is the faculty, 95 per cent of whom are Christian. In addition to the regular religious activities such as Sunday service, week-day chapel services, and mid-week prayer meeting, we emphasize personal work particularly through fellowship groups or Bible classes. There are about 400 students enrolled in these groups on the campus.

The East Shanghai Baptist Church is located on the campus so as to give the faculty and students a church home. It is closely correlated with the religious program of the university as the center of our religious activities. The church also carries on five Sunday schools in the neighborhood, including one at our Yangtze River Social Center, with a total enrollment of more than three hundred. These schools offer students a fine opportunity for Christian service on Sunday. The church also puts on special programs at Christmas and Easter. In addition to the special services in the church, there are special pageants which reach a large number of students with the Gospel message. An Easter pageant, "He is the Son of God," was given on the campus near the river bank early Easter morning. How we wish we could have a simple church building!

We have been especially gratified by the success of the religious work carried on in the Downtown School of Commerce. Rev. C. J. Lowe has charge of the Mandarin service, and has led several students to Christ. In addition to the regular service, ten fellowship groups have been organized with an enrollment of more than one hundred students. We have rented a special room in the Publication Society Building for religious activities.

For years many of our students have been interested in the problems of the frontier provinces such as Manchuria, Magnolia, and Chinese Turkestan. A number of them have gone to those places for service. We are especially happy to report that Mr. Ren Ta Ling, one of the graduates of the regular course in our seminary, volunteered as the first evangelistic missionary to Magnolia under the auspices of the Chinese Home Mission Society. We are glad to have a share in his support. The faculty and students gave him a farewell reception before he left. The church feels that it can grow only as it shares with others.

Through our Bureau of Extension Work, the university is carrying on a radio program each Tuesday evening from 7:00 to 8:00 o'clock. We broadcast from the Gospel Station XHHA. It reaches a large part of China. This work has been maintained through the generous contribution of Christian friends in China. If you ever pick up our message when you listen in, please let us know.

Recently the government leaders have launched a nation-wide "New Living Movement," to emphasize simple living and character building. We are trying to Christianize that movement. At the Chekiang-Shanghai Baptist Convention that was held in Huchow on April 5 to 8, we inaugurated a "New Life Movement." It is a continuation of the old "Five-Year Movement," which was similar to the "Kingdom of God Movement" in Japan. We hope this movement will vitalize the church and help our Christians to have a deeper spiritual life.

Our people are determined to carry on a program of National Reconstruction, and face our national crisis unitedly. It is rumored that Japan will start trouble again in North China. There is general talk of Russo-Japanese war in the near future, and that would certainly involve China. It seems that we Christians should not be discouraged, but that we should work harder than ever before for world peace!

With kindest personal regards, I am,

Cordially yours,
Herman C. E. Liu,
President.

—BR—

(Continued from page 14) in male drunk arrests over the corresponding period one year ago of 108 per cent and for females an increase of 142 per cent.

Saloons were abolished in Los Angeles in April, 1918, more than a year before prohibition, and arrests dropped in a single month from 1,453 to 455. In July, 1919, prohibition became effective and arrests again slumped from 447 to 180. In April, 1933, a light beer was legalized and arrests jumped from 1,453 to 466. In July, 1919, 1933 (repeal was effective on the 6th.) there was an increase in arrests from 2,271 to 4,440. For the current month (March) the total promises to exceed 4,500 and may reach 5,000, or an average of more than 160 per day. This is around three times as many as we had

when there were several saloons in every downtown block. True, the city is bigger than it was then — but not three times bigger.

It must be borne in mind that only the most obvious cases land in jail. Thousands of "partial" drunks are sent on their way or paroled in custody of friends. It is also true that a percentage of those arrested are released after sobering up and do not appear in court records, but policemen do not like the messy job of handling these cases or the time they must give to appearing against them and not often are drunks booked unless more than half seas over and unable to care for themselves. Another phase of the new problem created since repeal is the appalling growth of drunkenness among women—142 per cent in a year and 30 per cent since repeal.

As indicated at the beginning of this series the purpose has been merely to present the case as is; dispassionately and backed by incontrovertible evidence. Repeal was ballyhooed as a cure for many of the ills from which we were suffering just about as the anticipated merits of prohibition were presented back in 1918 and 1919. Crime was to be reduced, bootleggers driven out, youth protected from the ravages of the open saloon, revenues enlarged, unemployment overcome, and so on.

Not a single one of these promises has been kept.

While I have presented only police records in their relation to drunkenness after it reaches a peace-disturbing point there has actually been a stimulation in nearly all branches of crime and especially in crimes of violence—kidnapping, hold-ups, burglaries, assaults, etcetera.

It hardly seems necessary to adorn this tale with a pointed moral. It is not a sermon or "anti" propaganda of any kind. The record is quite capable of speaking for itself, but at least it seems apparent that in California, where liquor is obtainable at almost every other door, where such laws as we have are administered to suit the personal views of those administering them and where constitutional provisions are twisted to mean all things to all men, we are embarked upon the most dangerous social experiment in our history.

(The End)

—BR—

IN MEMORY OF OUR FATHER
G. F. BOREN

—o—

Nature revealed the glory of God's handiwork when in response to the touch of his Almighty hand,

Stop Headaches Right Now!

Take CAPUDINE is the answer. CAPUDINE contains several ingredients so proportioned and balanced to act together producing team work which provides such quick, easy relief.

CAPUDINE is liquid — already dissolved. It naturally takes hold quicker without upsetting the stomach. Can you afford not to take the best? Try it for periodic pains and cold aches also. 10c-30c-60c a bottle.

she clad herself in beautiful garments, honoring, as it were the glad occasion of that first Easter of long ago, yet all this wondrous loveliness had but little attraction for the one whom we loved so dearly, quietly, as he had lived, Papa slipped from us to join the cloud of witnesses across the bar, that separates the earthly realms from the land of heavenly delight and all that was mortal of him had found rest in the bosom of nature's embrace, and his spirit is safe in the arms of Jesus where reunited with his little one, Julia Elizabeth, like David and his little child await the dawn of the great resurrection morn. Truly a large portion of the mantle of goodness, gentleness, patience and love were yours Papa, dear, and we feel the influence will radiate its halo to all of your loved ones and friends and those who came in contact with you during the 82 years of your earthly pilgrimage.

Your daughter,

Sallie.

—BR—
J. PORTER RUSSELL

—o—

Our Heavenly Father called from our midst a man loved by all.

How we miss his faithfulness. He loved his Lord, his church, family and many friends. There is a vacant place that speaks of this beloved man, a friend to all.

Dear Uncle Porter waits for his loved ones on the other shore. Oh, what a comfort to his loved ones to know he was ready to meet his Lord and Master.

May we all be submissive to our Lord.

One who loved him,
Marie Russell.

"My Mother Took It, Too"



Here's Strength for Rundown Women

"My mother used to take Lydia E. Pinkham's Vegetable Compound. After I grew up she gave it to me. I have been doing housework for eleven years. I felt weak and tired at certain times. Your medicine gave me more strength and built me up when I was rundown." —Mrs. Mary Garant, 415 Adams St., N. E., Minneapolis, Minnesota.

If you are weak, nervous and rundown give this medicine a chance to help you too. Your druggist sells it.



**LYDIA E. PINKHAM'S
Vegetable Compound**

98 out of 100 Women Report Benefit

SUNDAY SCHOOL ATTENDANCE

JUNE 3, 1934

Jackson, First Church	823
Jackson, Calvary Church	927
Jackson, Grif. Mem. Church	577
Jackson, Davis Mem. Church	404
Jackson, Parkway Church	201
Meridian, First Church	706
Columbus, First Church	620
Hattiesburg, First Church	640
Laurel, First Church	507
Laurel, West Laurel Church	405
Laurel, 2nd Ave. Church	236
Laurel, Wausau Church	57
Hollandale Baptist Church	131
Ocean Springs Baptist Church	101
Fort Bayou Baptist Church	30

—o—

B. Y. P. U. ATTENDANCE JUNE 3

Jackson, First Church	96
Jackson, Calvary Church	150
Jackson, Davis Mem. Church	225
Jackson, Grif. Mem. Church	182
Jackson, Parkway Church	80
Columbus, First Church	144
West Point, First Church	144
Hollandale Baptist Church	85
Skene Baptist Church	65
Ocean Springs Baptist Church	39

—BR—

THE DAMNATION ARMY

Rev. A. R. Adams

—o—

While I do not feel obliged to approve or disapprove of all that the Salvation Army has done, I would call attention to another army which does not seem to attract as much notice as its importance demands. It is the Damnation Army, whose organization is more ancient, whose forces are much larger, and whose operations are more widely extended than those of the Salvation Army. It has more recruits, more soldiers, more officers, more money, and more men, than the Salvation Army can ever expect to have. It does more marching, makes more noise, more tumult than the Salvation Army ever thought of making. It has filled more prisons, hospitals and asylums with its shattered wrecks than the Salvation Army could fill if its entire force was quartered in those institutions.

The organization of the Damnation Army is very complete. It has hundreds of thousands of recruiting officers and drill rooms. Its officers stand behind the bar. The rank and file are in front of the bar, in every condition of preservation and dilapidation, from the high-toned swell, the proud aristocrat and the rising politician, down to the little boy, the wan-faced girl and the seedy tatterdemalions, poverty stricken, wretched, helpless, noisy, abusive, unreasonable, riotous, violent, criminal, degraded, diseased and insane.

It would be quite impossible for any tongue to tell the woes and miseries caused by and endured in this Damnation Army. It gathers its recruits, young, bright, intelligent, gay, witty and brilliant; and it turns out its veterans, bold, brazen, degraded, debauched, diseased, ruined and lost. It marches its dark columns down the dark gorges of intemperance and crime until they stream over the awful precipices of perdition. It brings its recruits from the homes of joy and peace and love; it sends its veterans away into sorrow, misery and destruction,

from which they never return.

This army has its reserves in every prison, and its invalids in every hospital, anxiously waiting till they can rejoin their regiments. It has foragers in the shaps of beggars and tramps at every back door in the land where there is a chance to get food. This army forages liberally and lives off of the country where it is quartered.

What shall be done with the Damnation Army? Suppose we turn our attention to it, investigate its origin, examine its forces, scan its roster, see who is its commander-in-chief, and who are its aiders, abettors, sympathizers and supporters; inquire into its aims, scrutinize its record, and inspect the work it does. Having done this, perhaps we shall be prepared to act.

Petal, Miss.

—BR—

GENEROUS TIME GIVEN FOR BROADCASTS AT SOUTHERN BAPTIST CONVENTION

Twenty-five Programs Totaling 15 Full Hours Put on the Air

—o—

Twenty-five programs totaling 15 full hours were presented over the three radio stations in Fort Worth, Texas, in connection with the annual meeting of the Southern Baptist Convention. The Southern Baptist Radio Committee wishes to express the appreciation of Baptists generally to radio stations WBAP, KTAT and KFJZ and their respective owners and program directors for the courtesies extended and the generous contributions of time as these stations carried programs either direct from the colosseum or Baptist messages from the studio.

Every phase of denominational life was presented on the radio throughout the six days of the convention. Portions of the convention program itself were broadcast both over station KTAT and a chain of stations with which it is associated. Afternoon studio programs at advantageous hours were given over WBAP, the 50,000 watt station of Fort Worth. Afternoon and night programs were given over stations KTAT and KFJZ from the studio.

Roy Leicht Eger, pastor of the Diamond Hill Baptist Church of Ft. Worth, rendered excellent service in contacting the radio stations and in assisting with the broadcasts. His contribution was invaluable.

M. E. Dodd,
Louie D. Newton,
Edwin S. Preston,
Radio Committee of Southern Baptist Executive Committee.

—BR—

PONTOTOC

—o—

The men joined in the observance of the March "Week of Prayer."

A Sunday School Training Course was held in March, with Mr. Williams and Miss Cameron as the instructors in the two courses.

Working with Bro. West, pastor of the Eru and Cherry Creek

churches, the pastor, Bro. A. L. Goodrich, was successful in raising a fund for bringing OUR missionary, Miss Pearl Caldwell, home from the foreign field. She will arrive in July. Pontotoc County Baptists support Miss Caldwell, and consider it a great privilege.

A B. Y. P. U. study course was held in April with the following faculty: Messrs. C. W. Barnes, Baldwin; L. F. Haire, Algoma; Leroy Boland, Zion; and Mesdames A. L. Goodrich, and Thornton Ray, Pontotoc. The General Director is Mr. Gerald Ferrell. The attendance was an average of 75.

Rev. Goodrich had a two weeks theological course at Vanderbilt University this spring.

An old debt has been paid off, and some needed repairs made without going into debt.

Perhaps the outstanding accomplishment is the installing of a two manual pipe organ, which was used for the first time May 6, 1934. One half of the purchase price was paid on installation, and the committee in charge has every reason to expect that the full amount will be paid before January 1, 1935.

The pastor and three members of the congregation attended the Southern Baptist Convention.

Very truly yours,

Mrs. W. M. Nisbet,
Reporter.

TIM PERRY

—o—

In the late afternoon of May 24th the "Grim Reaper" invaded the ranks of Graysport Baptist church and garned unto the skies the spirit of young Tim Perry who had passed his eighteenth summer. On the human side his going seemed so untimely and our loss sustained unestimable. The B. Y. P. U. lost a valuable president; the Sunday school a loyal member; and the church as a whole, a warm, congenial, exemplary spirit. But since "man seeth not as God seeth," we bow in submission the Heaven's desire, realizing our loss to be Heaven's eternal gain.

Tim, "Thy name and glory cling To all high places like a golden cloud forever."

Sympathetically,

Dr. E. C. Rouse,
Mrs. Lucile Koonce,
Committee.

—BR—

Lady: "Doctor, why does a small cavity feel so large to the tongue?"

Dentist: "Just the natural tendency of your tongue to exaggerate, I suppose."

—BR—

A little girl was asked what kind of ice cream she would like to have. After hesitating a few minutes, she replied, I think vanilla would look best on my dress."

SHARING Our LITTLE Has Meant MUCH To These!

Paying our debts by the Dollar-A-Month Plan may seem to some a very slow process, but it is getting results. Read the following statements from the Executives of our debt-burdened agencies and you will see just what can be accomplished when a comparatively few of our people share their little.

"The initial success of this plan gives hope to all of us charged with the responsibility of paying debts. The amount received by the Foreign Mission Board (\$32,117.18) has brought hope to our bankers and greatly relieved the strain on our credit."

CHARLES E. MADDRY.

"The Home Mission Board is depending on the Baptist Hundred Thousand Club to retire the principal of its debt. The \$21,148.34 already received and the possibility of receiving sufficient funds with which to retire the principal of our debts within the next five or six years has been the determining factor in securing the consent of our creditors to an extension of time."

J. B. LAWRENCE

"The Baptist Hundred Thousand Club plan seems to be the very best available method of liquidating our indebtedness. We believe it will not hurt the Cooperative Program but rather promote it. The Seminary has received \$18,864.35 already and we would regard as a great calamity and interference with this movement. If it is promoted in good faith throughout the Convention, it will pay all the debts of all the agencies."

JOHN R. SAMPEY.

"The Baptist Hundred Thousand Club has helped us in the first place to the amount of \$14,972.98 and that has been greater in the hope and prospect of more than it has been in simply the amount given. It has encouraged us and our creditors in the hope that the denomination is going on to complete this task. It has helped to bring a hopeful expectancy in the Seminary life. I am deeply convinced that we ought to carry this movement forward until we complete the job. I am for it every step of the way."

L. R. SCARBOROUGH

"We have received \$10,495.01 from the Baptist Hundred Thousand Club. This help toward meeting our obligations has given us new standing with our bankers and bondholders. It has given us new courage and hope in the great task committed to us here in this training school and mission field. We are confident that our Baptist people will not only be determined but eager to go on with the Hundred Thousand Club movement which is so increasingly successful."

W. W. HAMILTON, SR.

"I believe that the Hundred Thousand Club is worthy and heartily endorse it. I know of no better way that could be suggested. If we will continue to lay emphasis upon it, it will ultimately pay our debts. The Hospital did not begin to participate in the receipts of the Club until after the first of January, and since that time we have received \$1,545.92."

LOUIS J. BRISTOW.

If you are not having a part in this "Over and Above" second mile plan by which Southern Baptists ARE saving their Honor as well as their agencies, join the Hundred Thousand Club and know something of the joy of saving by sharing.

If supplies are not available at your church or from your pastor write

THE BAPTIST HUNDRED THOUSAND CLUB

Frank Tripp, General Leader,

St. Joseph, Missouri.

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